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The Messenger.

"As the Truth is in Jesus."

VOL. XLVIII.—No. 46. PHILADELPHIA, WEDNESDAY, NOVEMBER 12, 1879. WHOLE No. 2354.

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THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

☞All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

IT DOTH NOT YET APPEAR WHAT WE SHALL BE.

The gems of earth are still within
Her silent unwrought mines;
There hide they, all unknown, unseen;
No sparkle upward shines.

The stars of heaven how few and wan
Are all we see below,
Compared with what remains unseen
Beyond all vision now.

Who knows the untold brilliance there,
The wealth, the beauty hid?
Like sparkle of a lustrous eye
Beneath the eyelid hid.

So with the heaven of better stars
Of which these are but signs;
So with the stores of wisdom hid
In everlasting mines.

For what we shall in that day be
It doth not yet appear;
But when we see Him as He is
We shall His likeness wear.

—*Bonar.*

Theology and Criticism.

For the Messenger.

ADVENT.

The end of Old Testament history is the beginning of the New Testament economy. The beginning of the New and the end of the Old are one event, the birth of Jesus, the Son of God.

The end of New Testament history is the beginning of the final revelation and the completed redemption. The beginning of the kingdom of glory and the end of the Church militant are likewise one event, the Parusia, that is, the final presence and manifestation in His Kingdom, of the infinite fulness of Jesus Christ. As He is the germ, so He is also the ripe fruit of all the ages.

The first advent brings to light the hidden meaning of the law and the prophets. Old Testament sacrifices and ceremonial observances were, in one respect, the manifestations of the seed of Abraham. In another respect, however, they were shadows of good things to come, the spiritual import of which was neither seen nor definitely anticipated by the chosen people. When the promised seed of Abraham appeared in the Son of the Virgin Mary, those who had eyes to see beheld the Divine Truth, until then hidden. The law of Moses, the Psalms of David, and the prophecies of all the inspired seers of the elect nation, were glorified in Him who was the First and the Last of Old Testament history.

Like the ceremonial law, the Christian economy is an adumbration and a prophecy. A true fulfilment of all Old Testament types Christianity undoubtedly is. The Christian economy is the spiritual substance of all the foreshadowings of pre-Christian history. "Grace and truth came by Jesus Christ." Yet the Christian economy has in it a spiritual meaning at present hidden from the eyes of the world and of believers. As the Old Testament revelation looked forward to the advent of Abraham's Seed, so does the New Testament revelation prefigure another advent of the same promised One when the Christian ages shall have completed their appointed cycle. Then shall Christianity be fulfilled. The manger and the cross, the resurrection and the ascension, and the headship of Christ over all things unto the Church, will be glorified in the complete manifestation of the Son of man and the perfections of His people.

The Omega of creation, of providence and redemption, to us a future mystery, must be contemplated in the light of the Alpha. The First foreshadows the Last. The advent in the flesh prefigures the advent in glory. Jesus of Nazareth typifies the Son of David with kingly authority coming as Judge from heaven. The circumstances connected with His earthly history adumbrate the mighty changes in the earthly and heavenly realms brought about by the Parusia.

To the true Israel among the chosen people, the coming of the Messiah was the object of faith and hope, of their profoundest longings, and their highest aspirations. The Christ of God was the goal of the covenant, and of the covenant people. Again and again mistaking the signs of the times, often disappointed and despondent, yet year by year their hearts yearned after the great Deliverer. No less to us also is the coming of our ascended Lord, the object of faith. Century by century the conflict with a wicked world and the powers of darkness is going on. Since the fathers fell asleep all things continue as they were. The sun rises and sets as it did when Jesus was crucified. The seasons come and go; and the generations of men appear and disappear as they did when Jeremiah wept or the Psalmist struck his harp. Science sneers. Philosophy seeks to demonstrate the folly of the Christian's hope. Things earthly and temporal cannot confirm confidence in the great promise. Fellowship with the glorified Christ by the Holy Ghost alone animates Christian faith and Christian hope. Illumined by His Word, and inspired by this fellowship with Himself, faith sees the crucified Jesus coming again in the glory of heaven. As He is the beginning so He must be the end of the unfathomable love of God revealed by the Gospel.

For The Messenger.

THE CRUCIFIX.

The image of Christ in the flesh, by nails and bands fixed to the cross, is the Roman memento of Christianity, and erected above the high altar in Roman Catholic churches, is the significant outward expression of the Truth, the most prominent figure addressing the eyes of the people, and the object of reverence and service. As above the altar, so in the confessional, in chapels and oratories, and in the private dwellings of the members of the Roman Church, the crucifix is the most conspicuous figure; designed to keep alive in the heart the memory of the blessed Saviour and minister to Christian devotion.

Is the crucifix an adequate representation of the object of Christian faith? Does this image symbolize the New Testament doctrine of Jesus Christ and of the Christian religion?

With the Roman Catholic the evangelical Catholic believes all that the crucifix symbolizes. Issue is not taken on the ground that this image represents no aspects of undoubted Gospel truth. Jesus was nailed to the cross, a sacrifice for the sin of the world. But to say the most, Jesus dying on the cross constitutes but one essential part of the Christian redemption, the spiritual meaning of which is not revealed by the crucifixion alone. The crucifixion of Jesus was followed by His resurrection from the dead, His ascension to heaven, and His investiture with all authority and power at the right hand of God. No fact indeed is more explicitly taught in the Gospels and Epistles than the death of Christ on the cross; the offering of Himself to God for the salvation of sinners Yet the object of faith to men is not chiefly Jesus nailed to the cross, but Jesus victorious over the death of the cross; Jesus risen, transfigured and glorified in heaven. God hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Agreeably to the New Testament, the central object of refuge and adoration, is not the Son of Mary on the cross, but the crucified Jesus Christ now exalted and sitting on the mediatorial throne of dominion and glory. By His crucifixion and resurrection He dissolved the bands of death. He is the almighty conqueror, the Alpha and Omega of the new life; and holds in His hands the keys of hell and death. Him exalted and glorified, the only source of a death-conquering life, we confess and adore.

The crucifix of the Roman Church is ever representing the dying Son of Mary, not the living Jesus Christ; the Man of sorrows wearing the crown of thorns, not the Man of triumph and power wearing the crown of divine glory. The image is partial and inadequate. Giving prominence exclusively to Christ in the flesh, suffering under the condemnation of the broken law, it keeps in the background, if it does not shut out altogether, the equally essential fact of our Lord's glorification; and thus countenances and perpetuates a very defective idea of the Christian religion.

Communications.

For The Messenger.

WHAT MUST THEY GIVE UP?

It has been stated that there are many German congregations in connection with English churches, and that they are drawn into this peculiar relationship by the financial support these churches are able to give them. In some instances it is not required of the Germans to give up their distinctive religious peculiarities when they become the ecclesiastical associates of their English friends, but they are allowed to keep these all intact together with their language. This seems to be satisfactory and answer very well, at least as far as immediate interests are concerned; but it evidently involves a speedy dissolution of German church life. The young rapidly become English and pass over into congregations where they do not find educational religion and the great festivals of their mother churches. And in many cases these peculiarities are even completely left behind by German congregations themselves, and they are carried into the current of a religious life which is radically different from the order and usages of the Churches from which they came.

Now all this is certainly not the way to maintain the evangelical orthodoxy of the great Reformation, in its original historical sense. It is, of course, very well that Anglo-Americans bring destitute and scattered foreigners under their influence, and draw them into their religious organizations; and it may be that in this way the cause of Christ and the interests of humanity will be most effectually served. Only let it be understood now, that when our German people go into any such relationship, they yield to a force that will mold them and their children into an order of religious creed and customs very different from that which prevails in the Churches of their fatherland. If proper measures had been taken at the right time to organize the English growing membership of our German churches into congregations, these would, in turn, be able now to take care of the scattered, and the weak, and gather them into folds where they could have the full benefit of their proper religious homes. In this way the language of the fathers, so dearly loved and cherished, would have been left behind, and the language of this country used in place of it; but the faith of the fathers, together with their religious festivals, their educational religious culture, and all their distinctive confessional usages, would have been perpetuated in an Anglo-American form, and by this time would be a prominent leading power in the life of this great nation. This has however been too much overlooked, and hence the necessity of depending on those who are of a different religious persuasion for the much needed pecuniary aid

It would not be kind, neither would it be wise, to recall past delinquencies only to find fault or to cast biting reflections. If our fathers have erred, it would not be filial and generous on our part to waste our time in vain regrets, or to soil their memories with charges of crime; but, if by considering their mistakes, we rise to the level of a better and a wiser course, we certainly take the right way to prove both our filial regard and to secure the rich legacy left by them for our benefit. From what has happened, and from what is now the state of affairs in the Churches of German origin in this country, one may easily see that the German and English elements in these Churches ought always to coöperate harmoniously for the purpose of perpetuating their common life. Whenever this is not done both elements suffer, as experience shows only too plainly. The change of language may indeed carry with it other changes, such as grow out of the nation or of the community; but the original distinctive confessional spirit is much more likely to continue in this way, and to bring forth its legitimate fruit in the course of history, than in cases where a foreign denominational relationship is gone into. Can't we look at this matter calmly, then, and make the great end of our confessional preservation and success the first and highest object of our energies? But money and benevolent activity are in the scale, and on our side the weight and measure have hitherto not kept the balances. Money is not the main thing, it is but a means; but Churches which fail to keep in proper control and flow, will not prosper. We have sinned in this respect, and hence our helplessness, our weakness, our poverty. May we not, by the help of God, be delivered from the misery of our own folly? I. E. G.

For The Messenger.

SOME NOTEWORTHY THINGS IN THE SYNOD OF THE POTOMAC.

This article is designed to set forth a few things in regard to this Synod, which impressed themselves upon the mind of the writer, during its recent sessions, and which, when held up before the eyes of its members, may help still further to fix and consolidate the character of this youngest of our Synods.

1. The *personnel* of the Synod was such, that in looking over the Church, one got the impression of vigor, earnestness, ability and learning, as this was verified in the elaborate discussions of a number of very important subjects. Indeed such was the general "make up" of the body, as comprehending ministers and elders, that a member of the Reformed Church looking on, might well feel proud of the body which fairly, (and only fairly) represents the part of the Church under its jurisdiction.

2. As worthy of note also, the writer would mention the dignity and parliamentary order, which marked the proceedings of the late sessions of this Synod. For the most part, from beginning to end, there was very little, with which the most critical parliamentarian could find fault in this regard, and consequently the business of the Synod was transacted with conspicuous dignity and decorum. The writer has not had the pleasure of attending any other Synod of the Reformed Church since the organization of the Synod of the Potomac, and can, therefore, make no comparisons, but from what he has seen of the proceedings of similar bodies in other denominations, he does not hesitate to say, that this Synod is quite equal to the best of them in the matter of which he is writing.

3. As nearly associated with this, one could not help remarking the high Christian tone which distinguished the discussions and other proceedings. It seemed as though the Epistle Lesson for the preceding (19th after Trinity) Sunday had full possession of all hearts, so that "all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice, had been put away" from among the brethren; and that they recognized not only the fraternal relation in which they stood towards each other, but, as more than this, the gravity, and dignity, and grandeur of the work for which they had assembled, as leaving neither time nor place for mere personalities in the discussions.

4. More important, perhaps, than anything else, as worthy of note in the proceedings of the Synod, was the *evidently growing consciousness of its own autonomy as regards the functions and work of a Synod.*

In the very nature of the case, and as growing out of the history of our Church in this country, the Synod of the Potomac has thus far been a partner with two other Synods in its educational, missionary and charitable work. How long this partnership will last is, of course, uncertain. Perhaps, as regards theological instruction, it may continue for many years, but as regards missionary work, educational work for both sexes in full Christian form, and charitable work as towards the fatherless children, the signs of the times indicate that the several Synods will each accomplish its own work in its own way, all the while in the fullest harmony with each other.

There were many outcroppings of the growth of opinion and sentiment in this direction, in public debate and private conversation, during the late sessions of the Synod of the Potomac. The earnestness with which the educational policy of the Synod was discussed, in connection with the affairs of Mercersburg College—the letting slip, half unconsciously, of remarks about "entangling alliances" in missionary enterprise, the necessity of a Synodical Missionary Pastor or Bishop, who shall himself go into the field, and do actual pioneer work, these with many other apparently trivial things, indicate the direction things are taking, and the position the Synod of the Potomac, must and will take, when it comes fully to the consciousness of its own autonomy, and the functions and work which belong, of necessity, to the Synodical organization. For what does a Synod exist, but to have spiritual care and providence over the people under its jurisdiction, as regards the preaching of the Gospel—the planting of new congregations—the Christian education of the young, and the ministry of charity towards the poor of Christ's flock—eminently as towards its fatherless children?

These and kindred things belong to the work of a Synod, and the sooner every such organization comes to recognize distinctly its mission or vocation in these regards, the more successful will it be in extending the kingdom of our Lord and Saviour Jesus Christ. S.

TRUE SCIENCE.

I hold that the surest means of preserving to the pulpit its power is to detract nothing from that great and sublime folly of the cross, which alone can confound human wisdom, because it contains the response, at once to the greatness of the divine love and to the deepest needs of the human soul. To seek to commend Christianity by putting the cross in the background is to capitulate before the enemy, and the enemy will be nowise placated by it; for the philosophers of our day by whom these questions are raised, a vague deism, with a slight evangelical tinge, would be as unacceptable as the true Christian doctrine. The idea of a personal God and of creation is treated as no less absurd than the doctrine of redemption. Nothing would be gained, therefore, by making a Jonah of the supernatural and casting it out of the ship; but what would be lost would be the very same power, spirit, savor of the Gospel, and, let me add, its supreme attraction for the conscience. After all, the infidel is never convinced till he is vanquished; and he is only vanquished when he falls to the earth, like Saul of Tarsus, overwhelmed with the conviction of sin. And then nothing avails to lift him up but the Cross of Calvary and its divine folly. Christian preaching, if it would be powerful, must be faithful to this doctrine, which is to the Jew a stumbling-block and to the Greek foolishness, but which has always brought comfort and life to the human conscience when bleeding from some arrow of conviction that has pierced through the armor of false philosophy and Pharisaic pride. Let us be sure of this, that no arrow will thus reach its mark but one drawn from the divine quiver, of which the prophet speaks; one of those words from His lips which would wound before they heal. Redemption—to use the Bible language—this is the great lever in the hands of the preacher of the nineteenth century, as in the hands of all who have gone before him, to uplift the heart of man.—*E. De Pressense.*

ARCHBISHOP LEIGHTON was once, says Dean Stanley, reprimanded in a Synod for "not preaching up the times." "Who," he asked, "does preach up the times?" It was answered that all the brethren did. "Then," he replied, "if all of you preach up the times, you may surely allow one poor brother to preach up Jesus Christ and eternity!"

Family Reading.

CHRIST PLEADING WITH THE SOUL.

"Behold I stand at the door and knock."—Rev. iii. 20.

"Lo! I am waiting, waiting,
And patient evermore;
I knock, and still I suppliant stand
Before thy fast-closed door;
Knocking with a wounded hand,
Hands wounded by thy sin.
Child of My unchanging love,
Fain would I enter in."

"No room, no room have I for Thee,
My soul is full of care;
A weary life of toil and strife
Is mine—no rest, no prayer.
There is no silence in my heart;
Amid its strife and din
I could not hear Thy gentle voice,
Thou canst not enter in."

"O weary one! dost thou not know
The soul that harbors Me
Hath rest in toil and peace in strife,
From care not wholly free?
It still can feel the burden light,
And, washed from guilt and sin,
The heart hath joy. Child of My love,
Wilt thou not let Me in?"

"I will, and will not: doubts and fears
Are struggling in my heart,
I cannot bid Thee welcome yet,
I will not say depart.
The shades of night are deepening round,
But darker yet within
My sinful soul. All fair and pure,
How canst Thou enter in?"

"O doubting heart! I am 'the Light,'
Where'er I enter in
My presence makes it pure and bright;
Though red as blood thy sin,
Though stained with deepest guilt thy soul,
Pure as the drifted snow
My blood can wash it. Child of My love,
Thou wilt not let Me go?"

TAKING TIME FOR DEVOTION.

BY MARGARET E. SANGSTER.

A friend, burdened with many cares, said to me the other day, "I am happy in my soul. I have taken time to read and pray."

I suppose there are few Christian people who do not consider it among their obligations to read God's Word and pray in secret. But too often, amid the hurry and turmoil of life, these duties are not attended to as they should be, and they cease to seem privileges to the unsatisfied heart. The chapter carelessly or hastily gone over, the prayers, abbreviated in the morning because there is so much work waiting to be done, or sleepily uttered at night, when brain and limbs are tired, constitute too much of the private devotions of many. If a blessing is to distil like dew in the soul, if countenance and demeanor and word and act are to testify of communion with the Highest, then must we often have the still hour in which we shut ourselves in and seek the presence of the Lord.

To the busy mother, who has little hands pulling at her dress and little voices calling her hither and yonder, it may appear at times impossible to enjoy the luxury of meditation and quiet reading. Her spirit is famished for the lack of repose. Her nerves are tortured by incessant friction. She loves her home and her children supremely, and toils for them with uncalculating self-abnegation. Yet often her brow is clouded and her tones are sharp, and she makes those she would die for uncomfortable and ill at ease by her fretful complaining. This would be seldomer so if she would take time every day to be by herself with the Master. Dear, tired woman, leave the household perplexities behind you, go to your own chamber, and close the door. Never mind the cross girl in the kitchen, nor the noisy little fellows who are shouting at their play in the back yard. Forget for a little while the overflowing basket, where lie so many garments to be made and mended. Be not oppressed by the thought of the troubles that are not yet, but may be in existence to vex you to-morrow, or next year. If you know that your husband is carrying a heavy heart because of embarrassments in business, do not let that crush you, but all the more secure for yourself the time to be alone and to pray for him. The merchant in business, the sailor on the sea, the minister in his study, the clerk at his desk, the man tempted, tried, discouraged, whersoever he may be, is the stronger and the braver if he have some one at home to pray for him.

There is a familiar hymn which we often sing in our prayer-meetings, and it never grows old:

"What various hindrances we meet
In coming to a mercy-seat!
Yet who that knows the worth of prayer,
But wishes to be often there."

I think that we fail to instruct children as we should, that prayer is the real refuge for them when they have griefs and disappointments. Living intently in the actual and the present, a child's heart aches, over what to older people seem small calamities indeed, are very hard to bear. Jesus is their friend, their helper, their guide, as well as ours. They should know that we go to Him when we are annoyed, or wounded, or anxious, or terrified. We should not be satisfied merely with establishing in them the habit of morning and evening prayer, though that is much. In the tenderly affectionate ways, which come easily to those who are gentle and trustful, we ought to lead our little ones to carry "everything to God in prayer." The catechism asks, "Why is prayer necessary for Christians?" and replies, "Because it is the chief part of thankfulness which God requires of us; and also because God will give His grace and Holy Spirit to those only who with sincere desires continually ask them of Him, and are thankful for them." Sometimes our losses and crosses so vividly set themselves in array before our eyes, and so plainly we observe what may happen to be the crook in our lot, that we are not thankful, as we should be, in prayer. Hurried petitions are apt to resolve themselves into requests only, and sometimes into requests which are very limited and very selfish. If we take time, daily, for reading, for prayer, and for devout thought, the grace of thankfulness will be fostered, and its sweet blossoms will hallow our lives and fill our hearts and homes with fragrance.

Next to the Bible itself, the biographies of strong, earnest, good men and women, will aid us in cultivating piety. At least one such should always keep company with our Bible, on the little table, where our choicest books abide. There are some lives so wholesome and heartsome, that they may be read many times over with pleasure and profit.

There may be many who do not need to take time to be rested, and rebuilt and refreshed, by going often to God's presence and lingering long there. Yet always there are some who are sadly conscious that they have fallen away from the warmth of their first love. The Christian life is a triumph, but it is to be gained daily, and we climb upward, over stepping-stones of defeat. We never soar as on wings, except when we get so close to the throne that the breath of heaven fills our hearts.—*Christian Intelligencer.*

A PLEASANT PICTURE.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome and offer any little service that he can render. He is usually on the look-out to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him, and I've sometimes thought he and his wife keep house-plants in winter just for the sake of being able to send little boquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street."—*Exchange.*

"LITTLE THINGS."

"I like my nephew very much, and think he is just the boy I want."

The speaker was Mr. John Graham, a merchant in one of our large cities. The person to whom he spoke was his brother, who had come on a visit from the West, bringing with him the nephew of whom the remark with which I have begun this little story was made.

"Harry is a manly boy," his father said, with pride, as he looked toward the lad, who was waiting on the croquet ground for his uncle to join him in a game. "I have brought him up to be honest and truthful. I do not think I ever knew a boy in whose word I could put more implicit confidence than his. If I leave him with you, John, I hope you will be careful to see that the examples he has put before him are good ones. It is not only easy, but quite natural, for a boy to imitate the conduct of those about him. He does it unconsciously, often, and if that conduct is not what it ought to be he soon gets into bad habits."

"Oh, you may feel easy on that score, Dick," answered his brother. "If Harry comes into the store, I shall have him near me most of the time, and you can trust me, can't you? I think you know what my habits are well enough to feel safe in leaving him to my especial care."

"Yes, I think I do," answered the other. "I want my boy to grow up an honest, truthful man, and I certainly would not leave him with you if I did not have confidence in your ability to set him an example."

His brother joined Harry on the croquet ground, and they began their game. The boy and his uncle were very fond of the game, and both played to win. Harry's father had no fault to find with that. It was what he liked to see. He wanted his boy, in work or play, to go into it with his whole heart, and do the very best he could. But he did not want him to be so desirous of winning as to stoop to the use of unfair means. He wanted him to win honestly and fairly, or not at all. As he watched the game he saw several performances that startled him. More than once, when his ball was out of position for its wicket, he saw his brother move it until it was in position. Harry detected the cheat once or twice, and told his uncle that he had moved his ball. Without saying, in so many words, that he had not moved it, his uncle managed to convey that idea, and the play would go on. Harry made a skilful run and struck for the last wicket, but hit the wire, and the ball bounded back, stopping in such a shape that it would have been impossible for him to have driven it through when his play came, if he had not moved it a few inches. When his uncle was playing he gave it a push with his mallet, and succeeded in getting it into such a position that, when his play came, he ran the wicket, and hit the post.

"You moved your ball, didn't you?" said his uncle; "I saw where it stopped, and thought that I had the advantage of you, as you would have to take one stroke to get into position, and that would throw the game into my hands."

But Harry protested, without telling what might be called a "square lie"—though it was that in fact and nothing less—that he had not meddled with his ball, and his uncle gave up as having been mistaken.

"Come here, Harry, I want to talk with you," his father said; and Harry came and sat down on the steps, and his uncle went off to the stables.

"Do you feel satisfied with the way in which you won that game?" Harry's father asked.

The boy's face flushed. "No, I don't," he said; "but Uncle John cheated, and I had to, or I wouldn't have stood any chance at all."

"Does a dishonest action on the part of another justify one on our part?" asked his father, gravely.

"You don't call Uncle John dishonest, do you?" asked Harry in surprise.

"Yes; what else could you call it?" asked his father. "Dishonesty is dishonesty in work or play. He cheated. He stole an advantage. He really denied having done so. You did the same. Can you call your conduct anything but stealing and telling a lie to cover up the theft?"

"No," answered Harry, after a moment's thought; "but I didn't think it could be so very bad, because—because—"

"Because what?" asked his father, as Harry hesitated.

"Because Uncle John's a member of the church, and I didn't think he'd cheat and—and deny it, if it was wrong. It was only croquet, anyway, and that's why he did it, probably. If it had been anything else—"

"That is no excuse for him or for you," his father said. "It was the example that I looked at. Dishonesty is dishonesty, as I said, in play as well as work. If you can justify it when you are merely amusing yourself, you certainly will justify it when there is anything to be gained by it. If you cheat at one thing, it is quite likely you will cheat at another. If you tell a lie about your play, you will be apt to tell one about your work. You see what it leads to. It's the beginning of greater things. A little cheat or theft, and a little lie, prepare the way for large ones which will be sure to follow."

"I think you are right; in fact, I *know* you are. But I didn't think it could be so bad, because Uncle John did it."

"Never do anything because some one else does it," said his father. "Ask yourself whether it is right or wrong, and let your conscience guide you."

That night the brothers were sitting in the library together.

"I shall not leave Harry here," Mr. Graham said. "Shall I tell you why, John?"

"Yes, certainly," answered his brother.

"Well, I am afraid I can't trust you to set him an example."

"Can't trust me?" Mr. Graham faced about in great surprise. "What do you mean, Dick?"

His brother told him about the talk he had with Harry over the morning game of croquet.

"But that was nothing but a game of croquet," said the merchant. "You don't mean to say you think I'd cheat or lie about my business, do you?"

"No, I don't," answered his brother. "You have formed honest business habits, I think. You formed them years ago, and they have become part of yourself. But with Harry it is different. He is a boy, and more easily influenced than you are. He is susceptible to all impressions. Unfair play at croquet would not end there. The playground is the world in miniature, and as the boy receives impressions there and forms habits, so will the world of work into which he is to go by and by find the man to be. The child is father of the man, they tell us truly. If Harry learned to cheat at croquet, and to lie about it, he would not hesitate to do the same in business, and the boy who grows up to manhood with those habits fixed upon him is on the road to ruin. What was done to day may have been a trifling thing in itself, but it was laying a foundation for a structure of dishonesty, and I felt startled when I saw how readily Harry imitated your example."

"I see it," his brother answered, "but I never thought of it in that way before. I ought to ask Harry's pardon for what was done thoughtlessly, and I will. Of course I knew it wasn't right, but I thought it was 'only a game of croquet,' and never took the trouble to think anything more about it."

Ah, that's it. Only a "little thing," and we think no further. If we did, we might set the world a better example than we do.—*S. S. Times.*

WATERING THE HILLS.

MARY ROWLES.

"He watereth the hills from his chambers."—Ps. civ. 13.

Oh, the rippling and the foaming,
Failing not from dawn till gloaming,
Where the rapids are descending, as for ages they have done;
On each downward platform taking
Just a moment's rest, then breaking
Into sweet enchanting laughter at the gleeful triumph won;
All the latent echoes waking
With the fun!

Sweeping from their rocky portal,
Robed at once in light immortal,
Bringing infinite revealings from the silences profound;
How the little eddies whiten,
And the longer reaches brighten,
As the showers of brilliant dewdrops on their silvery slopes rebound;
Falling into gems that lighten
All around.

When the sunbeams come unbidden
To behold the marvel hidden,
All the waters take them captive, to adorn their raiment white;
But the rainbow tells the wonder,
Of the radiance lying under,
And the sun in regal beauty stoops to claim his own by right,
Till the ripples fall asunder—
Lost in light!

On the brink the mosses glisten,
And the grasses stoop to listen
To the never-ending music of the waters flashing by;
Overhead the elm-trees stately,
In their hearts rejoicing greatly
At the springs of welcome coolness that beneath their strongholds lie,
Spread their myriad leaves sedately
To the sky.

When at night the stars assemble,
In the far blue heavens, and tremble
At their own reflected splendor, on the torrent borne away,
Then the laughing waves discover
How the moon—earth's timid lover—
Watches for the perfect mirror they have broken in their play;
Watches—with the stars above her—
Till the day.

Through all seasons' varied phases
Still the waters speak their praises
Of the Power that sweeps them onward, in their fulness to the deep;
All their rush and tumult guiding,
For each drop a path dividing,
Till in far-off breadths of ocean, each its destined place shall keep;
And at last, in calm subsiding,
Fall asleep.

—*Sunday Magazine.*

BLIND BUT HAPPY.

A school for the blind, at Syria, was opened in Beirut in 1868. Among the first pupils was a young Druze, blind in his soul as well as in his body. No sooner did his fingers touch the beautiful words of the gospel, than his soul was filled with delight. He could not part with his beloved gospel; it was his study by day, and it lay under his pillow by night. Soon he learned English also. An English traveller asked him, "Did he not feel the loss of his sight?" He replied, "How can you ask me? It is miserable not to see, and once I was miserable; but now"—and laying his hand on the gospel and his countenance brightened up—"now I am happy, since I have learned to read the Bible and know about Jesus! Jesus Christ will be the very first I shall ever see, for my eyes will be open in heaven!" And now eleven years have passed; and up in the mountain above the city, in the midst of his fellow Druzes, works this young man, Mr. Zeytoun, who learned his first lessons in this school, and, as a baptized Christian missionary, is in his turn teaching the children of his people.

THE POWER AND INFLUENCE OF AN OLD SWISS NATIONAL AIR.

This peculiar and touching melody is said to have as great a fascination for men and women born in Switzerland as for the animals, which listen delightedly to its sounds. What is there in this wild march which has so great a fascination for the Switzer that, as Jean Jacques Rousseau tells us, it was formerly forbidden, under penalty of death, to play it to Swiss troops, as it made them so homesick that they would either desert or die of ennui and despair at being long away from their beloved mountains? Ranz, in the patois of French Switzerland, means a procession, or a single file, and the *Rans des Vaches* is the procession of the cows going forth to pasture after the long and weary confinement of winter in the barns in the villages is over. The air is so beautiful that Anne of England endeavored to naturalize it in Great Britain; that the famous Stockhausen made a great reputation and immense sums of money by singing it at concerts, and that it has been celebrated in dozens of poems. "It is in the mountain alone that it can be well heard," says Bridel, on the spot where it was originally sung or played by the herdsmen, among the rocks of the Alps, at the door of a chalet. It must have the accompaniments of Nature, the noise of a torrent and the rustle of the firs, which serves a continual bass; the voice of the echo, which repeats and prolongs it, and the lowing of the kine which answer it—the music of their bells which mingle with it jingling sounds at unequal intervals. It is of greatest effect in our loftiest solitudes, and seems to give to our Alpine landscapes something solemn and mysterious, above all when it is played at night at a distance, where one can see neither the players nor the instruments, and when the absolute silence of the place and hour is suddenly broken by the simple, sad, almost wild modulations, the repetition of which is not monotonous. "I heard it in my youth among my native mountains," adds the good Bridel, "and after forty years it still lingers in my heart." The organist in the cathedral renders the wild and melancholy Ranz with all the brilliant and surprising effects of which the monstrous organ is capable, and it is not too much to say that the result is quite overpowering, especially if the traveller arrives in Fribourg at nightfall and enters the cathedral in almost absolute darkness. He seems to be sitting in some cave, listening to the voices of the wind, the snow, the torrents, and the shepherd's horn in the mountains.—*Boston Journal.*

Useful Hints and Recipes.

To brown sugar for sauces or for puddings put the sugar in a perfectly dry saucepan. If the pan is the least bit wet the sugar will burn and you will spoil your saucepan.

WHITE CAKE.—Two cups of sugar, one-half cup of butter, the whites of four eggs, a little less than one cup of sweet milk, three cups of flour, three teaspoonfuls baking powder, sifted with the flour. To make: Stir the butter and sugar together until light, then stir in the milk, then the flour; mix thoroughly, and add the beaten whites just as the cake is to be put into the oven. Flavor, if liked.

GOLDEN LAYER CAKE.—One and one-half cups of sugar, one-half cup butter, one-half cup of sweet milk, one egg and yolks of four. Two cups of flour, in which two teaspoonfuls of baking powder have been stirred. Bake in five cakes, and spread with jelly to which the juice and grated rind of a lemon have been added. Keep the cake closely covered with a tin or several folds of cloth until wanted. This cake is very fine, with canned fruits, for dessert.

RAILWAY PUDDING.—A dessert that can be served hot or cold. In this use one ounce of butter, one teacupful of sugar, same quantity of flour, one tablespoonful of flavoring extract, three eggs, one-half tablespoonful of milk and a dessertspoonful of baking powder. Mix the flour and sugar well together in a bowl, and then add the baking powder. Break the three eggs in a separate basin and stir lightly with a spoon. Add to the eggs the flavoring extract and milk, and then mix with the flour and sugar as quickly as possible. Having thus worked it into a thick paste, turn into a pan which has been well greased with the ounce of butter, and bake in a quick oven for ten minutes. When baked, cut into square pieces, which should be split open and spread with preserves. This pudding can be served cold for tea.

Miscellaneous.

INDIAN SUMMER.

BY JANE M. READ.

Around the lonely farm-house eaves,
Grown old and gray 'neath touch of time,
The woodbine clings, with crimson leaves,
That blush beneath the Autumn rime.

Upon the forest-mantled hills,
Here red, there golden glow the trees;
The naiad's songs, from rippling rills,
In tenor murmurs woo the breeze.

The ocean echoes back the notes,
In wild, deep tone of music grand,
That, rising from its bosom, floats
Afar, o'er all the list'ning land.

Calm Neptune chides each angry wave
That landward moves, with sullen roar:
All stay their wrath, and lightly lave
The long extent of sandy shore.

And, purple tinged in sunset light,
Far off the mountain headland seems
As fair, to our enraptured sight,
As blessed islands seen in dreams.

The haughty ships, with wide-spread sails,
Toward golden clouds their course pursue,
Then borne away by gentle gales,
Pass down the West beyond our view.

Along the winding country road
The farmer slowly wends his way,
Bears home his final harvest load
As sunset glories fade away.

I would that in the mellow light,
Of life's mild Indian summer days,
Before the darkness of the night
While all is tinged with sunset rays,—

I, too, might wend the homeward road,
The labor of a lifetime past,
And bear my final harvest load,
And sing my harvest home at last.

—*Selected.*

JAPANESE BRONZES AND PORCELAIN.

Among the bronze and porcelain manufactures of Japan, probably those of the famous old city of Kioto are held in the highest estimation in foreign countries, and a brief description, therefore, of the modus operandi adopted in their manufacture can hardly fail to interest admirers of the beautiful articles in question, which were so well represented at the Paris Exhibition of last year.

The bronze-ware is made with the rudest possible appliances. From the elegant and richly-chased articles which are turned out, the reader might well expect to be informed that large manufactories, provided with every modern appliance, were to be found in Kioto, but, in reporting on the industries of his district, the British consul for Hiogo and Osaka tells us that this is by no means the case, for in reality the workshops are no better than ordinary blacksmiths' shops. Without going too minutely into details, the process of manufacture is nearly as follows:—The moulds, which of course vary according to the shape of the vase or bowl to be produced, are made of wood, sometimes covered with straw; on this a coating of clay is placed, and over this comes a layer of wax, which is moulded into the required design. Another thick coating of clay is added, and the inner wooden mould being taken out, the orifice at each end is now closed. Two holes are then made at one end, connecting with the above-mentioned layer of wax, so as to enable the wax, when melted, to run out, and through these the molten bronze enters, filling the interstices occupied by the wax. The subsequent process of casting is of the rudest kind. The earthen mould is placed in a small clay oven hollowed out in the floor of the workshop, its size depending upon that of the casting. The oven is filled with charcoal and closed, with the exception of a circular opening at the top, on which a chimney, a foot or so high, is built of wet clay. This primitive oven is connected underground with a pair of wooden bellows, protected from the sparks and heat from the furnace by a small earthen or stone wall, about twelve inches in height, and worked by hands and feet. The first operation is to melt the wax, which runs out, leaving the impression of the design stamped firmly in the surrounding layer of clay; this done, the mould is taken out and allowed to cool. It is then put into the furnace a second time, and the molten bronze is now poured into it through the holes by which the wax escaped. After the bronze has filled the mould, the chimney is removed, the oven is supplied with fresh charcoal laid evenly round the mould, and a perforated lid being put on the circular opening where the chimney stood in the earlier stage, the bellows are set to work again for an hour or more, according to the size of the casting. The operations described generally occupy a day. When the casting is taken out of the oven, the earth inside and outside is scraped off, and reveals the vase or bowl in a rough state. It is next put into the hands of a rough workman—boys being usually employed in this part of the work—by whom it is polished and scraped with a knife until it presents a smooth surface. After this it passes on to the carver, who fills in the details of the design. When his work is done the vase or bowl is dipped into a boiling solution of vinegar, sedge, and sulphate of copper, in order to give it the proper color. A few finishing touches in the way of polish are added, and the article is completed and ready for sale.

The porcelain made at Kioto is principally of two kinds—that known as "awata," and the kind called "kiyomidzu." The process of manufacture in each case does not differ very materially. In the awata pottery, however, the groundwork of each piece is pure clay of two kinds, both of which are obtained in the neighborhood: whereas in the kiyomidzu porcelain the groundwork is composed of amakusa-stone powdered fine and mixed with fire clay, in the proportion of six parts of stone to four of clay. In each case, the shape of the article having been determined by the potter's wheel, it is put into a small circular oven and baked. After this comes the glazing process. The awata pottery is dipped into a solution composed of seven parts of extract of isu and three parts of extract of amakusa-stone pounded fine into a white paste; while the kiyomidzu-ware is dipped into a solution in which the ingredients, though the same, are mixed in equal proportions. The ware is then placed in a high oven containing several tubular-shaped cells, in which the pottery is arranged in rows, each article being laid in a separate tray provided with a lid. This oven is heated by a large fire underneath, and in addition, each cell is furnished with two or three holes, through which lighted wood or charcoal is inserted, so as to regulate the heat in each cell, as may be found desirable. After being baked a second time, the ware is painted, and is then placed in the last oven. The concluding operation is the polishing, for which the stone used is generally agate.

WESTERN NEW YORK ANTIQUITIES.

A gentleman who accompanied General Clark on his journey over the line of General Sullivan's march makes mention in the Seneca Falls *Courier* of a series of intrenched inclosures in the counties of Schuyler and Tompkins and a short distance northeast of Mecklenburg. The first inclosure is described as being on the county line between Schuyler and Tompkins, on a knoll between two small ravines on the south bank of a stream emptying into Taghanic creek. The ground plan of the inclosure is circular. The second inclosure is about half a mile south of Perry City, on rising ground near the east bank of Taghanic creek. It is estimated that the inclosure contains about six acres. A third inclosure is in the town of Ulysses, Tompkins county, a short distance from the county line, and about two miles north of inclosure No. 2. This fortification is on high ground, between Bolter and Taghanic creeks. Part of this inclosure is covered by forest, and the line of earthwork is very distinct, although overgrown with immense forest trees. It is believed that the earthwork protected but half the enclosure, while the other part of the circle bristled with palisades.

The writer, who examined the locality with General Clark, is inclined to the belief that these fortifications were the work of a race which occupied the region before the Iroquois. One ground of his conclusion is the apparent age of the trees growing upon the earthwork. The trees are estimated to be at least two hundred years old, with a probability that still earlier growths had perished on the same spot. Trees, however, are very deceiving. The inclosures are also said to correspond with those of the mound builders in the West, while there is a similarity between the implements and ornaments found in Tompkins county and those dug from the mounds of the West. The relics found about these old earthen forts in Schuyler and Tompkins counties will be deposited in the rooms of the Waterloo Historical Society, where a more critical examination can be made. The relics taken from inclosure No. 1 include a copper dagger or spear head, which answers to the description in Foster's "Prehistoric Races of the United States." A copper knife was also found. It is urged that when the Iroquois were first discovered, they had no knowledge of working copper. The stone implements are said to compare well with those found in Western mounds. Among the relics is a sculptured image bearing figures resembling those of ancient Egypt. All the relics are said to differ widely from the rude implements belonging to the Iroquois. Were it not for the relics found in the inclosures in Tompkins and Schuyler counties, they might be safely credited to the Iroquois, for the Seneca country was well fortified in the seventeenth century, as Denonville found when he landed at Irondequoit bay in the year 1687, and besieged a palisaded fort of the Senecas on a hill near Victor. At that time the Iroquois believed in fortification, although they were more accustomed to bush fighting. Most of the inclosures found on the hills of Central and Western New York are the work of the Iroquois, who fortified against the French under Denonville and Count Frontenac.

SCENES IN DAMASCUS.

Like all Eastern cities, the interior is disappointing. The streets are dusty and narrow, and the effect of the shabby houses and dilapidated walls is rather that of a collection of villages huddled together than of a large and important city. Our first call was at an excellent hotel kept by a Greek. Its court-yards with fountains playing, and with large orange trees shadowing the whole place, looked so enticing, its myrtles and jessamines and marble floors so cool, and its bed-rooms so clean and comfortable, that we felt quite sorry that it had not been arranged that we should stay there, instead of pitching our tents in one of the far famed gardens of Damascus. From the hotel we made a progress through the picturesque bazaars. Here they are covered-in buildings, swarming with people in every variety of Oriental costumes. Turks, Syrians, Maronites, and Druses of the town jostle each other. Now a Bedouin of the desert rides by on a beautiful Arab mare, with his long, pointed lance at rest, followed by other Bedouins on foot and in rags; unsuccessful robbers, possibly. We wandered about for some time, greatly amused by looking at a crowd assembled to await the Prince of Prussia's arrival. At last we sauntered on to our tents, but a great disappointment awaited us in the appearance of the garden in which they had been pitched. Its roses were over, the grass looked parched and dusty, and the Abana flowed low and sluggishly in its bed. But it was too late to alter now, so there was nothing for it except to dress and go and dine at the hotel. We made a droll cavalcade, on horseback, the gentlemen with loaded pistols, and the attendants, who carried lanterns, bristling with weapons. The table d'hote was rather bare of guests to-night, for the diligence which plies between here and Beyrout, and brings the travelers in time for dinner, did not arrive at all, having been acquired for the use of the Prince of Prussia, as it is the only carriage in all Syria! We returned to the tents in the same melodramatic procession, and had, besides, four soldiers to guard the tents during the night. Friday is the Mohammedan Sabbath, and they make it market day as well, so the Bedouins of the desert, who come from long distances, may combine their temporal and spiritual duties comfortably, and do their marketing and go to the mosque on the same day. The streets were even more crowded than last night, with varied and wonderful costumes, and so closely packed that it was difficult to make one's way through them. In one corner stood a Bedouin Anazeh, of the tribes from near Palmyra, bargaining for a cane to make a spear, his goat's-hair cloak, with its broad black and white stripes, hanging from his stalwart shoulders. Another of the tribe, hard by, seemed to be doing his best to sell a horse, while others again rode by with an abstracted air, the graceful mares they bestrode often closely followed by whinnying foals. Groups of Turkish, Jewish, or Christian women made their purchases with quite as much earnestness and gesticulation as housewives nearer home, while their lords and masters lounged near, probably keeping an eye on the domestic expenditures, but apparently only intent on buying sweetmeats from some of the many vendors. There were no Franks except ourselves. —*Frazer's Magazine.*

Selections.

Heaven is a day without a cloud to darken it, and without a night to end it.

In character, in manners, in style, in all things, the supreme excellence is simplicity.

The rustling fall of autumn leaves seems the echo of the broken hopes that an unseen hand has shaken from our future.

Be thankful for past mercies, before you plead for new favors; this is the way to plead successfully; he that offereth praise glorifieth God.

Happy is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.

To neglect at any time preparation for death, is to sleep on our post at a siege; but to omit it in old age, is to sleep at an attack.

The world judges us better than we know, for though its hands may feel the hands of Esau, its ears distinguish the voice of Jacob.

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and elm, which shall make the most noise in the wind. —*Jeremy Taylor.*

If I have not a broken and contrite heart, God's mercy will never be mine; but if God had not manifested His mercy in Christ, infinite and free, I could never have a broken, contrite heart.—*Arnot*

Rowland Hill, entering one day the house of one of his congregation, saw a child on a rocking-horse. "Dear me," he exclaimed, "how wondrously like some Christians; there is motion, motion, but no progress."

After all, it is the divinity within that makes the divinity without; and I have been more fascinated by a woman of talent and intelligence, though deficient in personal charms, than I have been by the most regular beauty. —*Washington Irving.*

Keep continually busy, and you will accomplish much. "No day without a line," and a large book is soon written. Martin Luther, when asked how, with all his cares and labors, he was able to find time to translate any part of the Bible, said, "I do a little every day."

Much as the starry heaven with its innumerable worlds fills man's soul with wonder and awe, making him feel his own littleness, yet there is something within him which elevates him above suns and stars above angels and seraphs, and this is his moral nature.—*Kohler.*

As the bread of many grains is brought into one loaf, and the juice of many grapes is made wine in one cup, so the multitude of a Christian congregation receiving together the Lord's supper, are made members of one body, knit together in like faith and charity, and having like hope of salvation.—*Cowper.*

We think it might be shown that nearly every step in the progress of European civilization and freedom has been the taking up into the national conscience and polity of some single truth of the great system of Christian faith and Christian ethics. Chivalry owed all it had of good, its honor and courtesy, and regard to the feelings and rights of women—all of good it had—to the principles of the gospel. So modern democracy, in its sense of the equal rights of all, and of the responsibility of governments, is but carrying out other detached portions of Christian truth.—*W. R. Williams.*

The Scotch fir-tree is, to my mind, the best symbol of the Christian. The least of earth is required for its roots; it finds nourishment in a dry soil and amid barren rocks, and yet, green in winter as in summer, it towers the highest of all the trees of the wood toward the sky, and with least of earth makes the greatest approach to heaven. So it is with the tree of God's planting. With the least of earth about its roots, it towers the nearest to heaven; deriving nourishment, not from the earth below, but from the sunbeams that fall upon it, and the rain-drops that sprinkle it, supported by that hidden nourishment that comes from God.—*John Cumming, D. D.*

Science and Art.

A new process has lately been introduced in France for electrotyping on non-conducting materials, such as china, porcelain, etc. Sulphur is dissolved in oil of lavender spike to a syrupy consistence, and with this a solution of chloride of gold or of platinum is mixed at a gentle heat, the whole then being evaporated until it assumes the thickness of ordinary paint. It is applied with a brush to the portions to be covered, baked in the usual way, and then immersed in the bath.

ECONOMICAL LAMPS.—According to a German trade paper, a new kerosene and spirit lamp has been invented, in which the wick is made entirely of glass. Several advantages are claimed for it. The flame clings closely to the wick, so that lighted lamps may be carried about without fear of their being extinguished by sudden draughts; moreover, no sparks are liberated from it. With an equal amount of this wick turned up, a much brighter and clearer light is obtained than where cotton ones are used. The smoking is greatly reduced, and at least 10 per cent. of oil is saved. There is scarcely any waste of the wick itself, and the troublesome trimming and cutting to which lamp-burners are accustomed are altogether needless, for no portion of it is carbonized. Used in spirit lamps it greatly increases the heat of the flame, and finally it is claimed that it can be produced at a cheaper rate.

DEPTHS OF LAKES.—In Baikal (Siberia) soundings have been obtained, which, for a lake, are truly astonishing. In the upper part the depth is 3,027 metres (about the height of Mount Etna), but downward the bottom constantly descends, and near the opposite end, a distance of some 358 miles, the depth amounts to 3,766 metres. The measurement far exceeds anything to be found in the Mediterranean Sea, which in its deepest part has only 2,197 metres of water. How such an extraordinary depression as that of Baikal could have occurred in the midst of a continent is a problem which greatly puzzles geologists, but the generally-accepted idea is that it was the result of some volcanic eruption in past ages, and a subsequent subsidence of the crust of the earth to a vast extent. The lakes in the centre of New Zealand are equally remarkable in point of depth. The extreme depths of the Taupo and Waikari Lakes in the North, and Lake Wakatipu in the South, have never been fathomed. They are known to be very far below the sea-level.

UTILIZING CINDER.—For years the cinder from puddling and heating furnaces was regarded as valueless, and its disposition was in many cases a very heavy item of expense. Around every old rolling mill are huge piles of this material, amounting in some cases to thousands of tons that have been regarded as worthless, and in many instances extension of works have been made upon foundations of this cinder. Within a few years, however, it has become very valuable, especially in the West, as a mixture in the blast furnaces of the rich Lake Superior ores. It nearly always contains over 50 per cent. of metallic iron, and is a better material than a great deal of the ore that is used in many blast furnaces. The old cinder banks are being quarried, and have become a mine of wealth. The cinder from the old Woods mill, just below Pittsburgh, was used to fill up Cassen street, that runs through the property. It is proposed to ask the city to vacate 500 feet of this street for six months to allow the Woods estate to remove the cinder. Thousands of tons are in the street that would be worth about $1.50 per ton.

Personal.

Kossuth will immediately publish his memoirs, essays, and letters, says a writer from Pesth.

Mme. Nilsson will receive $18,000 for twelve performances in Spain during the wedding festivities of King Alfonso.

The extreme Church papers in England object to a monument in Westminster Abbey to Sir Rowland Hill, because his father was a member of Dr. Priestley's congregation.

The Crown Prince of Germany has two sons, Prince Frederick Charles one, and on those three lives the Hohenzollerns depend. Prince Bismarck is anxious to see one married

The Emperor of Germany is wonderfully strong and active for a man of eighty-three. The other day at Strasburg he was on horseback from 9 till half-past 3; then he went home and slept an hour, and afterward appeared quite fresh at dinner, and remained at an evening party till midnight.

The versatility of Mr. Gladstone is almost beyond any precedent in recent days. His article in the current *Nineteenth Century* is devoted to "The Olympian System versus the Solar Theory," and it is stated that he has not only gone so far as to write a number of hymns, but has also set them to music, and will ultimately publish them. If he keeps on, he will be the Admirable Crichton of his age.

Rev. Dr. Thomas A. Starkey, who was lately elected Bishop of Northern New Jersey, to succeed the late Bishop Odenheimer, is about fifty-five years of age, and a clergyman of experience and high character. He was ordained to the diaconate in the Church of the Ascension, in Philadelphia, in 1847, and was engaged for some time in missionary work in the coal regions. After his ordination to the priesthood he became, in 1850, rector of Christ Church, Troy, and has since had charge successively of the important parishes of St. Paul's, Albany, Trinity Church, Cleveland, and the Church of the Epiphany, Washington. For several years past he has been rector of St. Paul's, Paterson, and one of the most prominent clergymen of the diocese. He is a High Churchman, and very well represents the prevailing tone of the diocese over which he has been called to preside.

Books and Periodicals.

LANGE'S COMMENTARY. We are in receipt of a copy of the volume of this great work, which embraces the books of Numbers and Deuteronomy. The German of the former was prepared by Dr. Lange himself, and the translation into English has been made by Rev. Samuel T. Lowrie, D. D., and A. Gosman, D. D.; while the German of the latter is from Wilhelm Julius Schroeder, and the English translation by A. Gosman, D. D. The former covers one hundred and ninety-eight, and the latter two hundred and seventy-four pages. This completes the volumes on the Old Testament, which are fourteen in number. Those on the New Testament, embracing ten volumes, were completed some time ago. Thus has this great work, on which Dr Schaff, and his numerous assistants have been engaged through a number of years, been brought to a successful completion. The whole is one of the greatest literary achievements that has ever been accomplished on American soil.

Of the particular plan and distinctive character of the work, it is unnecessary to write. These have been frequently described, in the notices of the other volumes, as they appeared. We may say in a general way, that it forms in truth a rich storehouse, from which the critical Biblical student can gather ample supplies. All such should have access to it. His library will not be complete without it. Each volume is well worth the retail price, which is $5.

The American editor informs us in his Preface to this last volume, that he and the publisher "have concluded to add an original volume on the Apocryphal Books, which have almost passed out of sight, and yet are quite important historically, as the connecting link between the Old and New Testaments." The volume is now passing through the printer's hands, and when completed, will doubtless meet with the same general welcome reception, which has greeted the several volumes of the great work itself.

For sale by the Reformed Church Publication Board, 907 Arch St., Phila. F.

A CROWN OF GLORY. By Catharine M. Trowbridge, Author of "Satisfied," etc. Pp. 200. Price 90 cts. American Tract Society, 150 Nassau Street, New York, and 1512 Chestnut Street, Phila. For sale also by Reformed Church Publication Board.

The wise man Solomon says: "The hoary head is a crown of glory, if it be found in the way of righteousness." This Scripture declaration has doubtless suggested the title of the present work. Whilst some old people are a burden to themselves and make all around them miserable, others are of a directly opposite character. The cause of this difference, we have been disposed to trace, in a great measure, to the manner in which they have spent their youth. In early years the foundation is laid for weal or for woe, as bearing upon the period of old age, in the case of those who are permitted to reach it.

Be this as it may, there are some old people, who are truly an honor to their generation, and make their old age tell most effectually for good, upon all with whom they come into contact. Such are ever dearly beloved, and their society is eagerly sought by all with whom they are acquainted. The grandmother, whose character is delineated in the present neat little volume, belonged to this class of old persons. She ever had a word of wise counsel and cheer, dictated by her long and varied experience, for all with whom she had to do. Without any special effort to do so, she did not fail in this way to make herself the very embodiment of usefulness. The numerous pleasing and striking incidents connected with her old age, given in the volume before us, furnish abundant evidence of this fact. No one can rise from the perusal of its pages, without being inspired with a more than usual degree of reverence for persons, who have reached old age, and especially for such as surround themselves with an atmosphere of good cheer, and abound in wise and wholesome counsel, adapted to whatever occurs around them. F.

APPLES OF GOLD. Pp. 208. Price 50 cts. DEAR OLD STORIES. 6 vols. In nice paper covers. Price 15 cts. each. From the American Tract Society, as above.

The Apples of Gold contains in one volume a series of publications for each week in the year, issued in monthly numbers. It is adapted to the youngest class of readers, and is most handsomely illustrated, containing also a beautiful colored illustration once every three months. The work is certainly one of the best of its kind, and is published in that peculiarly excellent style, for which all publications issuing from the same source are distinguished. The *Dear Old Stories* partake of a similar character with that of the "Apples of Gold." They each contain several Bible stories written in a style adapted to very young persons. The circulation of such works cannot fail to do good. F.

LITTELL'S LIVING AGE.—No. 1847, November 8th, 1879. Contents: The Prince of the Old Diplomatists, *Temple Bar*; The Mystery of Dr. Hardy's Marriage. By Isabella Fyvie Mayo, *Argosy*; Cheyneys and the House of Russell. By J. A. Froude, *Fraser's Magazine*; He That Will Not When He May. By Mrs. Oliphant. Part II., *Advance Sheets*; Strange Dealings with the Crown Jewels, *All The Year Round*; Fight Between a Mongoose and a Cobra, *Leisure Hour*; Story of a Pet Monkey, *Chambers' Journal*; During Ramazan, *Pall Mall Gazette*; The Indian Salt Range, *Pall Mall Gazette*; Poetry. Published every Saturday by Littell & Co., Boston.

The Messenger.

REV. P. S. DAVIS. D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, NOVEMBER 12, 1879.

THE PEACE COMMISSION.

The members of the Peace Commission have all been elected, and we give the list of names in this week's paper, for the convenience of our readers. The Commission will be organized at Harrisburg, on the 26th inst., and will be looked to with great interest; for the internal quiet of congregations, and the united action of the Church in the general work of missions will largely depend upon it. It is to determine, in great measure, whether we are to waste our strength, in finding fault with one another, or laying aside all prejudice and malice, go forward doing the work of our common Master.

We do not know how long the Commission may find it necessary to continue its deliberations, or whether any report of its proceedings will be given to the Church before a conclusion is reached. We have at times thought it would be well, if it would sit with closed doors, because those elected to the responsible duty may be said to represent the Church, and one object in referring this whole subject to them, has been to keep out the excitements which a more general discussion might provoke. The outside advice which would flow in upon the Commission would be very likely to embarrass all the members, if every point of discussion were known from time to time. We do not know whether the plan we are now suggesting would be best, but it has some strong arguments in its favor.

We feel confident that a large majority of our pastors and people desire peace, and that this can be attained, if the spirit of charity prevails, and the latitude common to all other branches of the Church, is allowed.

This spirit of love is more likely to be promoted by prayer than by argument, and we again suggest that all our people, remember the Commission in special supplication at the throne of grace. God's Spirit is omnipotent, and will, if properly invoked, accomplish for us, that which at times seems utterly impossible for men.

THE WEEK OF PRAYER.

Dr. Leonard Bacon, in his proposal to have the Week of Prayer, so changed as to commence on Palm Sunday and close with Easter, says:

"The week which I propose has this advantage. It is a week of prayer observed with great solemnity by Roman Catholics and Episcopalians. Perhaps there are some souls so bigoted as to feel, that this is an argument against my proposal. I cannot stop to reason with them. Ministers and churches in Connecticut have learned not to be quite so narrow. Our State Fast always comes on Good Friday, which is to Episcopalians and Roman Catholics the most sacred fast day of all the year. On that day it is, therefore, so much the easier to obtain a suspension of business and a general attendance on religious observances.

"It will be more help than hindrance, if our Week of Prayer can be so adjusted as to begin with the anniversary of our Lord's public entrance into Jerusalem, and end with the anniversary of His resurrection. The wealth of remembrances and associations connected with each of those eight days will be far more helpful to prayer for the victory of Christ's kingdom over all the powers of darkness, and far less embarrassing to ministers, than the annual bulletin or programme issued by a committee somewhere, who, having apparently not much to do, have taken upon themselves the care of all the churches."

If *we* were to indulge in the Connecticut liberality spoken of above, or say we were unwilling to argue with those, whose "bigotry" makes a false issue with usages, we would perhaps be accused in some quarters of Romanizing tendencies; but there is no use to put the matter upon such grounds. A large majority of Protestant Christians, have always observed Passion Week. Not only the whole Eastern Church, but members of the Lutheran, German Reformed, English and Moravian, and other communions, have regarded it as a most fitting time for especial services. And if there is a desire to have the concert universal, the minority may as well come to the majority.

We note, that the *Moravian* is the first to object to the proposed change from the other side. It seems to think, there could be no conformity, and says: "We deem it unlikely that this change would meet with favor in those Churches, which, like our own, have special services during that week." But surely this difficulty could be overcome. There are no subjects more central and comprehensive than those, which engage the hearts and minds of God's people during Passion Week.

A TEST AT THE POLLS.

The question involving sectarian education, was lately brought to a test at the polls in Connecticut. At Bristol in that State, an election was held to decide whether to build a new public schoolhouse, or allow the Roman Catholics to furnish the building, on condition that they were to have religious control in the school. The interest in the election was strong, and brought out nine-tenths of the registered voters. The majority against the Catholic proposition was 598, in a total vote of 2,285. This may seem to be a large majority, but the wonder is that it was so small in the land of the Puritans. Yet it is just there, that unusual concessions are made in that direction.

The Romanists would build all the school-houses and colleges in the land, and equip them with able teachers free of cost, on the terms proposed to the citizens of Bristol, but they would thereby secure control of the country, and bring this government under the power of the Papal See, before two generations would pass away. But to yield this privilege on the score of money-saving would be a piece of short-sighted economy. It would sell the birthright of Christian liberty, for a mess of pottage.

THE AUTHORIZED HYMN BOOK.

At one of our late ecclesiastical meetings, it was remarked by one of the speakers on a question bearing upon the hymnology of the Church, that there is at present no regularly authorized English hymn book in use in the Church. The speaker was evidently laboring under a mistake. The old hymn book, which has been in use in our churches since 1830, and is still largely in use at the present day, has all the ecclesiastical sanction, which could possibly be given it. By consulting the early minutes of the Synod, and by reference to the extract from them, which appeared in all the earlier editions of the book, this fact will become incontrovertibly manifest. The hymn book was prepared under the direction and authority of the Synod, and subsequently received its formal sanction, which has never been withdrawn from it.

The brother who made the remark in question, it is presumed, made it under the impression, that a formal reference to the Classes, and adoption by a majority of them, was essential to give the book such validity, and that it did not receive such reference and formal sanction. He forgot, however, that the Constitutional law, which requires such reference and adoption, was not in force until 1862, when the amendments to the Constitution, creating the General Synod, were adopted. It was in these amendments, that the law, requiring reference to the Classes, was first introduced, and by their adoption, came into practical effect. Prior to that time, all that was required to give a hymn book full ecclesiastical authority, was the formal approval and recommendation of the Synod, which the book in question received to its fullest extent. No one, it is presumed, will for a moment contend, that the latter law is retrospective, and hence took from the book, its former ecclesiastical sanction. Such a position would involve in it the baldest absurdity, in the absence of any specific enactment, withdrawing from the book the formal ecclesiastical sanction it had received.

The old hymn book is the only one in use in the Church at present, which has proper ecclesiastical sanction. Among the rest, used in some of the churches, none have such authority. It is true, some of them claim permissive authority from the General Synod. In giving this permissive authority, however, even though surrounded by conditions which have not, in all instances, been observed, the General Synod itself has evidently transcended its own powers. In no article in the Constitution is it vested with the power to authorize such permissive use, and the exercise of it, in the absence of such authority, is fraught with peril, as has been verified in the history of the Church during the last quarter of a century. F.

WAR ON CHURCH GAMBLING.

Rev. Henry Morgan, a preacher of some note in Boston, failed last year to secure the conviction of twenty gamblers, because they plead that there was as much gambling in the churches as anywhere else. He, therefore, made a public vow to prosecute the first church in Boston, of whatever creed, that should advertise a lottery, and now he has felt called upon to give notice, that if the raffling by which articles are to be disposed of at the Cathedral Fair, is commenced, according to announcement, he will prosecute those under whose auspices it is held to the full extent of the law. If the law is enforced, it will bear heavily upon the money-making schemes of many a congregation.

AN IMPORTANT TRUTH ACKNOWLEDGED.

The *Methodist* properly maintains, that baptized children should be regarded at least as "probationers" in the Church. If it be true, as Paul says, that as many as have been baptized in the name of Christ have put on Christ, then the little ones stand in a new relation to God, in virtue of this initial sacrament, and the Holy Scriptures and all the symbols of the Reformation regard them as members of the Church, until they, by some act of their own, renounce the covenant. But somehow or other, the theory has prevailed, that baptism should be regarded as a mere wholesome custom, or in other words, a mere form—an isolated act, after which the young subjects might be given over to the Devil till they became old enough and bad enough to experience a palpable conversion. Then only are they to be recognized even as probationers. We are glad to see, that this idea is largely abandoned, and that children planted in the house of the Lord, are beginning to be acknowledged as those, who, by proper Christian nurture, may become trees, bearing the fruits of righteousness, which are by Divine grace.

MERCERSBURG COLLEGE.

Much time, many speeches, and some resolutions, were the offerings made to Mercersburg College by the late Synod of the Potomac. One general sentiment seemed to prevail, and that was, that the institution shall live. And now let this sentiment come to substantial form and weight in the shape (to begin with) of ten or twelve thousand dollars, that the college may be free of debt, and in good condition to enter upon a new and prosperous career.

We very much doubt whether any other similar institution in America has, during our long season of financial depression, made more vigorous effort to maintain its existence, single-handed and alone. It refused to surrender, until compelled by overwhelming force, and when resistance would be madness. Then, with the confidence which a child reposes in its mother, it came—dismantled, broken, yet noble and brave—to the Synod to whom it belonged, and appealed to her motherly heart for help. And if the mother's words were not empty sounds, the help will come.

Are there not some men of wealth, members of the Reformed Church within the bounds of the Potomac Synod, who will open their hearts and hands and give liberal aid to the college that has, during its brief existence, done efficient work for the Church and the cause of liberal education? How men of ample means, and professing godliness, can see that struggling interest, in the very heart of our synodical territory, on the verge of dissolution, without stretching forth their hands to save it, is one of the mysteries that neither men nor angels can penetrate. That college has done a work for Christ that would not otherwise have been done; and this of itself is sufficient to prove the duty, from which there is no escape, of our upholding it, and placing it on a foundation, from which naught but Divine Providence could remove it.

Let the history of this young college of the Reformed Church be fairly and fully presented to our people; let them be told what results have already been accomplished by it, and what an important agent, therefore, it has proved itself to be in the Lord's vineyard; let them know all about it, its great usefulness and its present need of help—and then, if it perish, let it perish, and let them who refused to save it answer before God. K.

THE PEACE COMMISSION.

The following persons have been elected by the different Synods named, as members of the Peace Commission, which is to meet in Harrisburg, Pa., on Wednesday evening, November 26th, 1879, at 7½ o'clock, P. M. It will be seen, that the two tendencies are equally represented in it.

SYNOD OF THE UNITED STATES.

Rev. Drs. T. G. Apple, C. Z. Weiser, and F. W. Kremer, and Elders D. W. Gross, W. H. Seibert, and R. F. Kelker, *primarii.*

Rev. Drs. B. Bausman, C H. Leinbach, and J H. A. Bomberger, and Elders George Hill, G. W. Hensel, and H. C. Hoover, *secundi.*

SYNOD OF OHIO AND ADJACENT STATES.

Rev. Drs. J. H. Good, and L. H. Kefauver, and Elders B. Kuhns, and A. H. Baughman, *primarii.*

Rev. N. H. Loose, and P. C. Prugh, and Elders H. Leonard, and T. N. Chapman, *secundi.*

SYNOD OF PITTSBURGH.

Rev. John M. Titzel, and J. H. Apple, and Elders C. M. Boush, and T. J. Craig, *primarii.*

Rev. D. S. Dieffenbacher, and A. E. Truxall, and Elders W. H. Barnhardt, and H. L. Baer, *secundi.*

SYNOD OF THE POTOMAC.

Rev. Drs. S. N. Callender, and G. W. Welker, and Elders L. H Steiner, and H. Wirt, *primarii.*

Rev. Drs. E. H. Higbee, and G. W. Glessner, and Elders J. T. Motter, and J. P. Reed, *secundi.*

GERMAN SYNOD OF THE NORTHWEST.

Rev. Drs. H. J. Reutenik, and P. Greding, and Elders Reineking and Sheely.

GERMAN SYNOD OF THE EAST.

Rev. Dr. John Külling, and Elder W. D. Gross, *primarii.*

Rev. J. B. Kniest, and Elder Conrad Meid, *secundi.*

According to the order adopted by the General Synod, the Rev. Dr. D. Van Horne will preside at the organization of the Commission. It is to be hoped also, that the request of the General Synod in regard to offering special prayer in behalf of the Commission, will not be forgotten. F.

THE LESSON PAPERS.

Rev. Dr. C. Z. Weiser, of the Synod of the United States, and Rev. William Rupp, of the Synod of the Potomac, constitute the committee upon whom will devolve the duty of selecting the Scripture Lessons for the coming year, and preparing questions and comments upon them. They will doubtless have an early meeting to attend to the duty assigned them. From the complexion of the committee, something worthy of the important interest entrusted to them, may be confidently expected. F.

OLD VOLUMES OF THE "GUARDIAN."

A widowed lady is in possession of a full set of the *Guardian*, from the commencement to the present time, which she is anxious to dispose of. Her name and address will be furnished to any one, who may wish to negotiate with her for them. F.

Rates and Quotes.

A Conference of the Jews, at which nearly all the synagogues of Europe will be represented, is to be held in London. There will be a strong effort to make the Jewish Sabbath conform to the Christian Sunday, and it is thought this will prevail in the near future. At present, the Hebrew merchants complain that they lose two days every week, and this consideration has made many of them willing to give up the Seventh, and adopt the First, as a "Day of Rest." But this shows a weakening of faith in regard to one of their oldest institutions.

"It is understood, that the pulpit of the Arch street M. E. Church in this city, will shortly be filled by Dr. O. H. Tiffany, who is to be transferred to the Philadelphia Conference from New York. Rev. J. Y. Dobbins, of the Centenary M. E. Church, at Camden, is to connect himself with the Kentucky Conference. He has a flattering offer from a church in Covington under consideration."

We copy this from an exchange, and see it stated in another quarter, that Rev. Dr. Guard, of San Francisco, is about to return, at the earnest solicitation of the members, to a church he formerly served acceptably in Baltimore. These changes in this way show, that the appointing power of the Bishops in the Methodist Church, is yielding to modifications. In a great many instances the pastors are virtually elected by the people, and the choice is simply ratified by those who exercise the Episcopal function.

The pastor of a Methodist Church in Worcester, Mass., announced to his congregation lately, that he was ready to preach, but he wanted $1,000 first, and could not preach till he had it. This was in keeping with a vote passed at the beginning of the year by the church officers, that hereafter the plan of pay-as-you-go would be enforced. On October 1, a half-year expired, and the treasurer reported that he should need $846 to meet expenses already incurred. In a few moments cash and cash subscriptions amounting to nearly $1,000 were received. Sittings in this church are free to all persons, and the expenses are met wholly by voluntary subscriptions. That was all very good as it turned out, but in ninety-nine cases out of a hundred, the minister, who would go into his pulpit and refuse to preach because his salary was not paid up, would raise a rookery. We know of one who tried that game some years ago, but it was declared to be the sense of the meeting, that he was a sordid man who had no regard for the feelings of his people, and his pastorate terminated soon afterwards.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missionary Meetings in Centre County.

At a recent meeting of the Executive Council the Rev. Joseph G. Shoemaker was commissioned to labor as missionary at Emporia, Kansas, where an interest had been awakened among the resident members of the Church during the past year, by the Rev. L. C. Edmonds. The way seemed to be opened for the organization of a new congregation, and the people, with entire unanimity, requested the Board of Missions to send them a missionary, who should devote all his time to their spiritual interests. The lot fell upon Bro. Shoemaker. His charge at Aaronsburg was a pleasant one; he was useful, comfortably fixed in his parsonage, and enjoyed the respect and confidence of his people. He, however, felt it to be his duty to obey the call extended to him from the far West as a voice from above to which he could not refuse to listen. His support for the first year will be considerably less than what he has been receiving at Aaronsburg. If our missionary work is to succeed, sacrifices must be made, and it is eminently right and proper that our ministers should show their people a good example in this respect. On Tuesday last, Oct. 28th, he started, with his family, for their new home beyond the Mississippi, the great father of waters, accompanied with the good wishes of all who knew him, and the earnest prayers of his people, that he may be greatly blessed in his new field of labor.

His congregation consented to his resignation with many regrets; but when they learned his views and his motives in leaving them, they acquiesced, and did all they could to encourage him and further him in his journey. They are a plain, honest people, and did not deem it necessary to pass resolutions to show how much he was esteemed among them, as everybody knew that; they chose to show their regard for him in modest and more

tangible ways. They were present in large numbers at his sale, which was a guaranty that his goods should sell to the best advantage, and not be sacrificed. After he had preached his farewell sermons, missionary services were held in all of his congregations, three in number, on the Sunday following, in which the Superintendent of Missions had the pleasure of taking some part. They were largely attended, and much interest seemed to be manifested in the missionary work. Many and earnest prayers were offered up to God, that He would bless the missionary in his journey, and in his new field of labor. Collections were lifted and devoted to paying his traveling expenses. On Saturday evening previous, an astronomical lecture was delivered by the Superintendent, the proceeds of which were devoted to the same good object. The audience, for the place, was large, and seemed to have been well worked up by those who had it in charge, among whom were some who, in former days, knew the lecturer at Lancaster. On Sunday morning, the pastor wished to say a few words to the Sunday School teachers and scholars, before he left them, as they perhaps should see his face no more. They, however, anticipated him, and surprised him by presenting him with a fine gold-headed cane, which was intended as a token of their esteem, and also as a symbol of his office as a shepherd over the flocks. This incident was a pleasant one, and came in at the right time and place. In the circumstances it was a very beautiful one. There is a beauty in simple acts of kindness, as well as in the arts. It is right, proper and becoming, that the people should show that they appreciate the labors of God's servants. Too often, the good they do is overlooked, or even disparaged. It was not so in the Aaronsburg charge.

Some time ago, we announced, that the good Christians of York county had sent a missionary to California; at least, they helped him on his way. So at this time, it is our privilege to announce, that Centre county has had the honor of performing the first act towards sending a missionary to Kansas. We hope before long to be able to communicate the fact, that the Berks county brethren have sent one of their ministers to Florida, and that some of the congregations in the Tohickon Classis have equipped and sent out another missionary to California. We understand that both are getting ready to do so. Will not some of our wealthy brethren unite in sending a missionary to Boston, and in doing something to relieve Bro. Schwartz's church in its financial difficulties? We have laid the matter before the brethren of the three Synods at their recent meetings, prayed over the matter, and are looking for a generous response.

A Missionary Society at Hagerstown, Md.

We, with many others, were much interested in the account which was given of the establishment of a missionary society at Hagerstown, as related by the pastor, Rev. J. S. Kieffer, at the missionary meeting of the Potomac Synod. It was started last spring and named the Weimer Missionary Society. Father Weimer, who was the first pastor, lived and died at Hagerstown a very long time ago; but the place where he was buried nobody knows to this day, except that it was in the Reformed burying ground. It is said, that, like Calvin, he did not wish to have a monument or tombstone to show where he was buried. It was, therefore, a happy thought that the Hagerstown brethren concluded to make their missionary society a monument to his memory. It is doing well, we were informed, as it should. It ought to live forever. There are some other fathers, who were the missionary founders of our Church in this country, who might be honored in the same way.

We are much pleased to be able to say, that missionary societies, on the apostolic plan, are starting up in different parts of the Church. Let the number be increased. We are sometimes asked for copies of the constitution for such societies. To all such inquiries we here reply, that the draft of such a constitution may be found in the Reformed Almanac for the current year.

Zwingli Mission at Harrisburg.

Some time ago, a proposition was made to this mission to disband and unite with one or the other of the two Reformed churches in Harrisburg. To this the members demurred and appealed to the Executive Council for further sympathy and help. The church cost them $7000, on which, it is true, they have a debt resting, but apparently it is not too much for them to bear a little while longer. Besides, they are Germans, love their church, and are not willing to give up their spiritual home. For the present they are to be supplied with preaching by the Superintendent, until better arrangements can be made for them and some of their debt cancelled. Their Sunday School, which had been disbanded, has been reorganized, in which they have been assisted by members of the other mission church at Harrisburg, which is English. That looks well. We are glad to see it. These missions will be of mutual advantage to each other. The Zwinglians have been unfortunate in having had so many changes of pastoral relationship. That never works well. They are anxious to make one more effort to build up their church. With the divine blessing, we have no doubt they will succeed, in which good work they certainly deserve our prayers and warmest sympathies.

THAT NEEDY CAUSE.

During the last two months, the Rev. F. Fox has made efforts, by personal collections through the churches East, to obtain funds for the immediate relief of our missionaries on the Pacific Coast. The wisdom of such personal efforts is endorsed by the Northwestern Synod, at its last annual meeting, in appointing the Rev. Dr. Greding to do likewise in behalf of missions within its bounds. Our experience, within this short time of operations, has taught us, that, as in soliciting funds for the endowment of our literary institutions, and subscribers for our Church periodicals, much can be accomplished for the bleeding cause of Home Missions by personal efforts.

No people are more hospitable than our Reformed membership in Penna. Our ministers also, without exception, desire earnestly to see and have the cause of Missions prosper, and are most cordial in their co-operation in every effort toward the accomplishment of this great and glorious object. But personal efforts, in addition to our public appeals from the pulpit and through the Church papers, seem to be required to awaken a deeper interest among our membership in behalf of Missions, and to obtain the necessary funds to carry forward that work successfully. Let us not imagine, that this is an easy task. It is a most laborious duty, to act as collecting missionary agent for the Church, from house to house, from farm to farm, from charge to charge, in all kinds of weather, &c., &c.

But the immediate *needs* of our Pacific Coast Missions have constrained us to become a "financial agent," and also to pen these lines at the present time, as may be seen from the following letter from the Rev. J. Ganten bein, of Portland, Oregon:

REV. F. FOX.—*Dear Bro.:* Two weeks ago, Rev. Bro. Mechtersheimer, from Walla Walla, Washington Teritory, reached here with a broken heart. He found it necessary to abandon Walla Walla, for want of support. He had at first hoped to establish here a congregation without missionary aid; but, during last year, he became convinced, that this was impossible, and the Board of Missions was appealed to for aid, but in vain. Upon his arrival here, he was informed, that the Board has allowed him for the coming year one hundred dollars.

The petition by San Francisco Classis, in its annual session, over a year ago, in Portland, Oregon, to the Board for $200 per year, in support of the Walla Walla Mission, is hereby earnestly renewed. We feel constrained to insist the more earnestly on this appropriation, inasmuch as the good brother has already labored two whole years for nothing, and is over thirty years of age. In addition to this, let that brother's respectable education, his excellent religious frame of mind—strong faith - patient endurance and natural pulpit powers, and his superior qualifications as a missionary, be taken into consideration. If our Church don't *ruin him* by starvation, he may yet become a very useful man. He is a genuine pioneer, and can brave the raging storm or the terrors of wild beasts and devils in human shape. He plays well on the organ, and can lead a choir—all most needful requisites in a pioneer missionary in this distant field of labor. And has the Reformed Church no other comforts to offer such heroes than starvation!!? Alas!

Please also consider the importance of Walla Walla, as the central point of Eastern Oregon, Washington and Idaho Territories, as a most desirable and promising portion of country for German immigrants, and which is being rapidly made accessible by the building of railroads. We dare and must not allow it to remain unoccupied! You notice how railroads are being built from Utah toward Boise City, from the mouth of Snake River, two hundred miles in Northern Idaho, and by means of locks in the Columbia river, along the Cascade Mountains, navigation, into the interior is accomplished. I tell you, we dare not leave Walla Walla unoccupied, even at the expense of $200 mission money per year.

You are now agent for Pacific Coast Missions, and just in your place. The brethren we expect shortly from Chrischona, Switzerland, will be stationed, the one at Cornelius and Sandy Ridge, (at both points we have small organizations); the other at the Dalles, where the prospects for a mission are promising. Albany, Corvallis, Vancouver and Astoria, ought also to be supplied immediately. The immigration of Germans is constantly increasing, and if these people are not supplied with the Gospel, they must perish. Hence much work for you and us all!

Please, therefore, don't forget to secure $200 support for our mission at Walla Walla, W. T.

I remain yours in the Lord,
J. GANTENBEIN.
F. F.

CHURCH CONSECRATION.

The new Church in New Germany, the laying of whose corner-stone was reported to the MESSENGER in June last, has been completed, and was on Friday, Oct. 31 consecrated to the service of the Triune God under the name of Trinity Reformed Church. The New Germany congregation is a part of the Paradise charge, Somerset Classis, of which the Rev. C. U. Heilman is pastor. A word as to the place. New Germany is neither town, village nor post-office, but simply a settlement among the hills of the Allegheny mountains in Garret county, Md. which received its name years ago from the fact that the first settlers were mainly foreign Germans. Here a Reformed congregation was organized, perhaps thirty years ago. The congregation never had a Church of its own, but had been worshiping in old Union Church, in connection with the Methodists and Lutherans. The Reformed congregation numbers about sixty members. These, under the advice and direction of their pastor, without any money or subscriptions began about one year ago, the work of building a Church of their own. They cut and hauled the lumber, dug the foundation, made the wall, and built the Church at a valued cost of $1,300. Very little money, however, passed hands. On the day of dedication $630 were pledged, in money, material, and work that had been done. The pastor himself assumed $80 of the debt. The indebtedness was covered by the contributions.

The Church is plain, but neat and tasty. It has an ante-room beside the pulpit, pulpit recess altar and chancel railing; carpet in the chancel matting in the aisles, a neat chandelier of six lights and side camp-brackets.

A series of services were begun in the new Church, on Monday evening, October 27, and continued until Sunday morning when the Holy Communion was celebrated. The pastor was assisted on the occasion by Revs. J. S. Wagner, A. E. Truxal, A. B. Koplin and S. R. Bridenbaugh, the latter preaching the consecratory sermon on Friday morning. Rev. Mr. Koplin, a former pastor of the charge, preached on Saturday afternoon and evening, and on Sunday morning in connection with the Communion services. This was a happy occasion for this small flock of God's people. They may well rejoice and be glad. A sphere of usefulness is before them. By faith, prayer and harmonious activity, this congregation may increase and accomplish a good work in the community in which it is located.

A. E. T.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. J. Calvin Leinbach, of Meyerstown, Pa., has accepted a call from the Riegelsville charge, and entered upon the duties of his new pastorate. His post-office address has accordingly been changed to Riegelsville, Bucks county, Pa.

In connection with the fall communions in the First Reformed church of Lebanon, Pa., Rev. Dr. F. W. Kremer, pastor, thirty-four persons were added to the church, thirty-two by confirmation and two on certificate. At the communion held a short time previously, eleven persons were added to the church, seven by confirmation and four on certificate, making the whole number of recent additions forty-five. Of this number seventeen are heads of families, and five received adult baptism. In consequence of the use of both the German and English languages in the services of the sanctuary, and the large number embraced in the membership, the communion is administered in the two languages on separate occasions. The attendance on each service was very large, and the deepest interest and solemnity prevailed, and the whole occasion, it is hoped, inured greatly to the spiritual benefit of the congregation.

Rev. R. L. Gerhart, recently of Riegelsville, Pa., was installed pastor of the Lewisburg Pa., charge, on Saturday, the 1st instant. The sermon was preached by the Rev. A. U. Whitmer, and the installation service conducted by the Rev. S. S. Kohler.

The sacrament of the Lord's Supper was administered in the Eldred church, Monroe county, Pa., Rev. T. A. Huber, pastor, on the 2d of November. On the Saturday previous, a class of catechumens was examined in the presence of a large congregation, fifty-two of whom were admitted to full membership in the church by confirmation. They had attended a course of instruction extending through a period of four months, the most of whom also memorized nearly all the questions in the Catechism. Services preparatory to the Lord's Supper were also held on Saturday. The services commenced at 10 o'clock, A. M., and continued until late in the afternoon. The interest of the audience in them did not, however, wane in the least.

The Lord's Supper was administered on the Sunday following, to two hundred and nineteen communicants, the largest number, as appears from the records, that ever communed at one time in this congregation. The church was not sufficiently large to accommodate all who were present. The sermon was preached and the services were conducted by the pastor. The occasion was one of more than usual interest to the congregation.

H. K. Binkley, the agent for the MESSENGER, has lately spent a few days in Pottsville, soliciting subscribers for the Church paper. He was accompanied in his canvass by Rev. J. P. Stein, the pastor of Trinity Reformed church, in visiting a goodly portion of the members of the congregation.

The result was, that the subscription list of the MESSENGER in Pottsville has been more than doubled, with the prospect of obtaining, before the holidays, several additional subscribers. Such hearty co-operation throughout the Church would put our periodicals, in a short time, upon a substantial basis. The canvass, when properly made, has, in the experience of our most successful pastors, a beneficial effect upon the membership of the Church. It is in this way that the erroneous opinions in regard to the importance of a Church paper may be overcome, and thus aid it in the special mission which it is designed to accomplish.

In connection with the English church of Pottsville, Rev. J. P. Stein has been regularly supplying Grace Reformed mission at Cressona. This has been in a prosperous condition under his pastoral care.

In the month of September the Sunday School of the mission congregation worshiping in the Episcopal church, donated to Bethany Orphans' Home $40 00, the amount of the voluntary offerings of the scholars, laid on the altar during four Sundays for this benevolent purpose. May we not hope to hear from this mission field again by receiving a list of these workers as subscribers to the MESSENGER. There must be an open field here for a successful canvass. May the good work go on. S.

The communion season in the Sellersville charge has just closed. The number of communicants compared well with the list of members. The offerings for benevolent purposes fell a little below those of the last communion.

To the Leidy's congregation nine were added by confirmation, of whom three were baptized, and three by certificate. Two were added by certificate to the Sellersville congregation.

Rev. L. D. Stambaugh, of Birchrunville, Chester county, Pa., was surprised on the 1st inst. by a visit from the members of his congregation, who left at the parsonage many valuable gifts.

PITTSBURGH SYNOD.

At a recent communion, thirty-one members were added to the church at Salem, Westmoreland county, Pa., of which the Rev. J. I. Swander is pastor, twenty-six by confirmation, and five by certificate.

SYNOD OF THE POTOMAC.

At a special meeting of the Mercersburg Classis, held in Everett Bedford county, Pa., on the 31st of October, a call from the Hickory Bottom charge to the licentiate Simon Wolfe, and another from the Everett charge to the licentiate D. H. Leader, were confirmed. They were both ordained to the work of the ministry by a committee of the Classis consisting of the Rev. J. David Miller, D. N. Dittmar and D. M. Whitmore. The sermon on the occasion was delivered by the Rev. J. D. Miller. All the members of the committee participated in the services. Rev. D. H. Leader was, at the same time, installed as pastor of the Everett charge.

WESTERN CHURCH.

The post-office address of the Rev. John M. Kendig has been changed from West Alexandria, Preble county, Ohio, to Lancaster, Fairfield county, Ohio. F.

ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies,	$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of ten cents in postage stamps.

GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail.

NOTICE.

The Stated Clerks of the various District Synods of the Reformed Church are hereby requested to forward certificates of the election of the Peace Commissioners of their respective bodies, with the names of the *Primarii and Secundi*, to the undersigned.

The Commission will open its sessions in Harrisburg, Pa., on Wednesday, Nov. 26th, at seven o'clock, P. M., agreeably to direction of General Synod, as expressed in its published minutes, page 76.

DAVID VAN HORNE,
No. 1140 Mt. Vernon St.,
November 7th, 1879. Philadelphia.

Married.

On the 30th of Oct., by the Rev. H. Dengler, at the home of the bride, Mr. Jacob G. Leidy of Souderton, to Miss Eliza J. Samsel of Telford, Montgomery Co.

In Millersburg, Dauphin Co., Pa., Nov. 1, 1879, by Rev. J. B. Kerschner, Mr. John Dubendorf to Miss Louisa Weaver, both of Upper Paxton, Dauphin Co., Pa.

At the house of the bride's parents, Nov. 1st, 1879, by Rev. G. W. Roth, Mr. George W. Lerch, of Bedminsterville, to Miss Annie G. Strouse, of Red Hill, both of Bucks Co., Pa.

Nov. 2d, 1879, at the Reformed parsonage, Jefferson, York Co., by Rev. S. F. Laury, Mr. Michael Carbough, of Oxford Township, Adams Co., to Miss Mary Lantz, of Manheims, York Co.

Near McConnellstown, Huntingdon Co., Pa., Oct. 15th, 1879, by Rev. I. C. Barr, assisted by Rev. M. H. Sangree, Rev. John M. Schick, pastor of the Orbisonia charge to Miss Mary J. Lloyd, daughter of James Lloyd, Esq.

Obituaries.

A TRIBUTE OF RESPECT.

Resolutions adopted by the Consistory and members of the Reformed church at Hummelstown, Dauphin Co., Pa., as an expression of the bereavement, and as a simple testimonial to the singular worth of their recently departed brother Jacob Singer:

WHEREAS, Since it has pleased Him, who doeth all things well, to remove from our midst our venerable brother and co-laborer in Christ, Father Jacob Singer, and thus leave vacant a place in our body, which he filled with rare fidelity from May, 1826 to October 2d, 1879, when "he was not, for God took him." Therefore, be it

Resolved, 1. That as members of the Hummelstown congregation of the Reformed Church, we record our solemn sense of the bereavement we suffer, in losing from our number the guidance of his mature experience and wise counsel; but chiefly do we mourn the absence of that example of his steadfastness and devotion to duty, which was the constant inspiration and stimulus of our efforts for the welfare of his beloved Zion.

Resolved, 2. That we record our thanksgiving to God for the monument of Divine Grace given, and so long perpetuated to our Church, in the character and life of our departed brother; for all that ministry of "word and work;" especially for the influence of "religion pure and undefiled," which made all his common life a savor of godliness, and of Christ to human souls in all the wide intercourse of his long and useful life.

Resolved, 3. That we accept as a sacred bequest the care of the beloved church, whose welfare lay as a sweet but anxious burden on his heart, until he "ceased at once to labor and to live;" that we humbly strive to emulate his pure spirit of consecration to her service; and that, God helping us, we fill up as worthily as we may, that measure of fidelity, sacrifice, and devotion, to which we are summoned by his high example.

Resolved, 4, That we tender to his lonely daughter, Margaret Singer, and to his venerable brother George Singer, whose fellowship we still enjoy, and to his brother Samuel Singer of Harrisburg, our condolence and mutual sorrow in their bereavement, and commend them to the prop and stay of his infirm age,—that "rod and staff" of which the Psalmist declares, "they comfort me."

Resolved, That a copy of these resolutions be placed upon the Church Record, and that they be sent to the Hummelstown *Sun*, and to our leading Church papers for publication.

RESOLUTIONS ADOPTED BY THE SUNDAY-SCHOOL.

WHEREAS, We have recently been called upon to mourn the loss of our eldest schoolmate, who, since the organization of our school, has been an example of punctuality and devotion that has rarely been surpassed, therefore

Resolved, 1. That in his death the Hummelstown Sunday-school of the Reformed Church has lost its dearest earthly friend; who, by his bright Christian example, has so endeared himself to all, officers, teachers and scholars, that every recollection of him is sweet and pleasant, and that his name will be cherished with grateful affection throughout the remainder of our lives.

Resolved, 2, That whilst we mourn his absence, we desire to bow in humble submission to the infinite wisdom of our Heavenly Father, who, tenderly regarding the best interests of His children, has permitted another loved one, after a long life of faithful service, to enter the eternal rest of perfect happiness and peace prepared for the people of God. And that we would here record our gratitude for his long spared life, the high example which he has left us, and express our earnest purpose, relying upon Him without whom we can do nothing, to be more faithful to the work which he loved so well, and which is now left us to perform.

Resolved, 3. That these resolutions be entered upon the minutes of our school, and published in connection with those adopted by the Consistory and congregation.

AL. R. THOMPSON,
D. H. E. LAROSS,
JAMES HAYES,
Committee on Resolutions.

Hummelstown, Oct. 19th, 1879.

DIED.—In Boonsboro, Maryland, on the 5th inst., in the 64th year of his age, Frisby Davis, long and favorably known in mercantile circles. He was a faithful member and liberal supporter of the Lutheran congregation in that place.

Mrs. Cornelia H. Brock, wife of Thos. F. Brock, of this city, died suddenly of apoplexy, on the evening of the 24th of October.

Mrs. Brock was born and spent her life in Philadelphia. Her maiden name was Leidy. Soon after she became a child in the natural, she also became a child in the spiritual family—the kingdom of Christ. Her whole life was identified with the Church, first with the congregation on Race Street, and afterwards from its organization with Christ Church on Green Street. First as a baptized member, and in this period a Sunday-school scholar and a catechumen, then as a communicant member and a teacher in the Sunday school, and, for a number of years, as assistant of her husband in conducting the Infant department of the Sunday-school, she endeavored to work out her own salvation, and by her example and labors assist others, especially the children, to follow in the way of the Good Shepherd. While connected with the Sunday-school, she devoted herself heartily to its welfare. Though she had her domestic duties to attend to, her own children to care for, she was diligent in visiting the children of the school, tendering her sympathies and help in times of sickness and need. The pictures and charts in the Infant-room were largely of her selection, and all associated with it, and others, know how diligently she taught the children to sing hymns and carols, new and old, and how on all occasions, her strong, clear voice rang out in leading the little ones in singing the songs of Zion. Her interest in and work for the Sunday-school illustrates her Christian character. It was for her a labor of love to God, and a desire to promote His cause. She had special talent which she also cultivated, to lead the children in the right way. Kind and gentle, yet positive and firm, she had a certain aptness to lead, and so the children readily followed her counsel and instruction. Her life and character was bound up with the Church and its interests, and upon it more than upon anything else, was she dependent for what she was. Her character as a daughter, as a sister, as a woman, as a wife, as a mother, as a friend, was traceable directly and indirectly to the Gospel and its grace upon her life. Her shortcomings and sins she lamented, sought to overcome, and prayed that she might grow in grace as she grew in years. Her sins and shortcomings were like the scars and knots on the tree, which, though it have these blemishes, is yet studded with many green branches, full of leaves and blossoms and good fruits.

Her husband best knew her value to him and to his home, and none may estimate her worth here. The children are without a mother, and their loss is sad indeed. The loss sustained by young children in the death of a Christian mother is irreparable in this life, and yet under the guardianship of the Good Shepherd, even this sad providence is sanctified to their good. As the shepherd folds the lambs in his arms and carries them in His bosom, so will Christ, the Good Shepherd, fold these motherless lambs in His arms and carry them in His bosom, until He shall bring forth the sheep and the lambs together again in a family once broken but then restored, to be separated—never.

DIED.—At Frederick City, Maryland, Oct. 20th, 1879, Mrs. Catharine A., wife of Horatio W. Bentz, aged 54 years, 8 months and 18 days.

Mrs. Bentz was the daughter of Jacob & Elizabeth Fauble, who with the rest of her brothers and sisters, had all preceded her to the eternal world. She was baptized in infancy by Rev. Jona. Helfenstein, and nurtured in the bosom of a Christian home. After being duly instructed in the doctrines and duties of holy religion, she was confirmed by Rev. Dr. Zacharias at the age of fifteen years, and henceforth lived and died in full communion with the Church.

In 1847, she was joined in marriage to Horatio W. Bentz, with whom she lived in holy wedlock for nearly thirty-three years, and became the affectionate mother of six children, four sons and two daughters, all of whom, except one daughter, have long preceded her to the spiritual world. A deeply bereaved husband and daughter survive her, to comfort and cherish each other in their common sorrow and bereavement.

The departed was a good wife and mother. Modestly, yet with holy earnestness, she sought to fulfil the vows that were upon her, and thus proved herself a follower of godly matrons. Those who knew her best, all testify that her life as unfolded in our midst, was the "odor of a sweet smell." She was a regular attendant upon the services of the Church, a devout worshiper and a willing helper in all things designed for her welfare. Neatness and order characterized everything under her direction. She was kind to the poor, and the sick found her an efficient and sympathetic helper.

That insidious disease consumption was developed in her system unconsciously to herself or her friends, resulting from a cold contracted early last spring, and both were startled, when last June, one severe hemorrhage of the lungs succeeded another in quick succession, bringing her in a few hours to the verge of the grave. From the consequent prostration she never recovered, and bore her illness with patience and Christian resignation. The release came at last in an unexpected hour, but not too soon for her. She fell asleep in the arms of her Saviour, whom she had served. Her works do follow her, *here*, in the lives of those whom she influenced for good—in *the world above*, in the grace, that faithfulness to the cause of the Redeemer always brings. She has gone to rest, but still holds fellowship with us in the communion of saints. We mourn her loss, while we rejoice in the triumph of her death. *May we have* grace to abide in the faith and fellowship of Christ, and be comforted by the hope of redemption and bliss in the last day, when our union and communion with our loved ones, shall be completed and remain forever undisturbed. E.

DIED.—October 6th, at Tiffin, Ohio, Walter Swander Lang, aged 6 years, 5 months and 25 days.

Little "Wallie" was baptized by Rev. L. H. Kefauver. He was thus "planted in the house of the Lord," and the promise is (Ps. 92: 13), that he "shall flourish in the courts of our God." He has already flourished therein. Under the influences of the Christian family; at the Sunday-school service, in which he took such a delight; and amidst the blessed surroundings of God's gracious covenant he ripened, at an early age, for the sickle of the angel-reaper. "Of such is the kingdom of heaven." No wonder that, in his last earthly look, he saw the beautiful vision that left a smile upon his face. His last words were "Oh, Willie, is not that pretty?" Who will say that the angels were not from glory come? Who will dare to assert, that heaven does not uncurtain some of its visions to the closing eyes of the dying saint? God bless the surviving members of the afflicted family, and bring them all together in heaven. S.

Acknowledgments.

Received for the support of the Japanese student, Mr M Yamanaka, at Lancaster, Pa.

From Mr Charles Santee and wife, Phila.,	$25 00
From Mrs A M Eyerman, Easton, per Rev B F Ferer,	$15 00

If there are any other kind friends, or congregations, that feel disposed to contribute to this worthy cause, their contributions will be most thankfully received. F. G. A.

HOME MISSIONS.

per Rev F Pilgram, of Shenange charge	$56 36
" Mr S Aldenderfer of Greenville charge,	35 00

C. M. BOUSH, Treas. St. Paul's Classis.

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Trumbore, H O, Thomas, E M, Thomas, Rev D C, Tobias, Rev D C.

Van Benschoten, Rev W B.

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Zinkhan, Rev L P.

IF SUCCESS be the true test of merit, it is certainly a settled fact that "*Brown's Bronchial Troches*" have no equal for the prompt relief of Coughs, Colds and Throat troubles.

EVER SINCE 1780, Walter Baker & Co.'s Chocolate and Cocoa preparations have been the standard of purity and excellence, and may be had from all grocers.

Youth's Department.

LIVE FOR SOMETHING.

Live for something, be not idle—
  Look about thee for employ;
Sit not down to useless dreaming—
  Labor is the sweetest joy.
Folded hands are ever weary,
  Selfish hearts are never gay,
Life for thee hath many duties—
  Active be, then, while you may.

Scatter blessings in the pathway!
  Gentle words and cheering smiles
Better are than gold or silver,
  With their grief-creating wiles.
As the pleasant sunshine falleth
  Ever on the grateful earth,
So let sympathy and kindness
  Gladden well the darkened hearth.

Hearts there are oppressed and weary;
  Drop the tears of sympathy.
Whisper words of hope and comfort,
  Give, and thy reward shall be
Joy unto thy soul returning,
  From this perfect fountain head;
Freely, as thou freely givest,
  Shall the grateful light be shed.

—*American Rural Home.*

ABOUT THE STARS.

Harry Newman is a bright little boy about twelve years old, who lives with his father and mother in a fine old New England town, where the trees are so tall and grand their foliage forms beautiful arches over every street. Harry's father teaches astronomy in a large college near by, and there is nothing Harry likes better than to listen to stories about the stars from his papa. The way he came to like them so much was this:

One pleasant afternoon last August, Mr. Newman and Harry set out for a walk into the country. When they had walked on for a long while, Mr. Newman said: "It is time for us to turn back, Harry; the sun will go down now before we reach home."

As they turned their faces homeward, Harry said: "Papa, does the sun really go down, or didn't you tell me once that the earth moves and the sun stands *still?*"

"You are right, my boy," said Mr. Newman; "the sun stands still, and the earth and the other planets move around it. A long time ago people thought the earth was a great flat plain and that the sun and all the stars moved around it once in twenty-four hours."

"Oh, papa!" cried Harry, "how could they think the earth was flat, when they could see how the lower part of a ship goes out of sight before the top does, as you showed me last week at Old Orchard Beach?"

"It does seem strange," said Mr. Newman, "but it was true, and the man who first declared that he believed it round was laughed at by everybody for holding such an absurd idea. The earth turns round on her axis, and this makes day and night, you know. Then it goes around the sun once a year, and by changing its position at different times, gives what we call our seasons. But before we talk more about the earth, I will tell you something about the sun, if you want to hear it."

"I do," said Harry, "very much."

"Well," continued his father, "you will hardly believe me when I tell you that the sun is so far off that if you could take passage in a car going from here there at the rate of thirty miles an hour, and should start next New Year's day, 1880, you would not reach the sun till the middle of the year 2218—four hundred and thirty years from the time you start,—in other words, the sun is about ninety-two millions of miles away."

"Whew!" said Harry, "I should have to be as old as Methuselah."

"And the sun is so large," continued Mr. Newman, "that in this same car you would be ten years in going around it, while you would travel around the earth at that rate in about a month. It takes 1,200,000 earths to make one sun, or, if you call a good-sized orange the sun, the earth would be no larger in proportion than the point of a pin."

"What is the sun made of?" asked Harry.

"The best astronomers," answered Mr. Newman, "say that the whole inside is a kind of hot gas, and that the surface is a great ocean of fire which is all the time boiling and seething and sending up huge jets of flame thousands of miles high—the most glorious fireworks one could dream of. If a portion of this fiery mass should be blown over the United States at the rate at which it moves on the sun, it would only be thirty seconds in rushing from the Gulf of St. Lawrence to the Gulf of Mexico, leaving the whole country not only a mass of ruin, but of glowing vapor, while the ashes of New York, Boston and Chicago would only be one small cloud. You will get a little idea of how hot it is up on the sun when I tell you that if the earth were made of ice, and the whole heat of the sun put upon it, it would take but two minutes to melt it; two minutes longer to boil the water which it would then consist of, and thirteen minutes more to convert it all into steam."

"Oh!" said Harry, "I never would have believed that yellow ball over there in the sky could be so big, or so far off, or so hot as you say; but I don't see how you find out all these things."

"By-and-by," continued his father, "when you grow older, you will understand some of the wonderful ways in which astronomers make these discoveries."

"I wish I were old enough now," said Harry. "But, papa, if the sun is so large, how big is the moon? That looks about the same size."

"Why, my dear boy, it would take sixty millions of our moons to make the sun! It looks so much larger because it is so much nearer us. It is about 240,000 miles from us, and revolves around us in about once a month, as we do around the sun once a year. A curious thing about the moon is that no one has ever seen the other side of it, and many astronomers have conjectured that the other side is like the earth and that people live there; but it is clearly known now that there is neither air nor water there: so, of course, no one could live on the moon. I will show you a little how the surface of the moon looks as seen through a telescope."

As Mr. Newman spoke, he picked up a handful of pebbles from the ground and threw them into a soft bed of mud which they had just reached. "These pebbles sunk in the mud," said he, "look very much like the flat craters in the middle of the mountains of the moon, while these little mounds of mud around them represent the curious shapes of the mountains themselves. One of these days I will show them to you through my telescope, and some of the planets too."

"How many did you say there were, papa?" asked Harry.

"Seven besides the earth," replied his father. "The one nearest the sun is called Mercury. It is about one-third the size of the earth and is forty millions of miles from the sun. Next comes Venus, that beautiful bright star you have so often seen near sunset time. The Greeks, a long time ago, called it 'Hesperus,' or the evening star, and also 'Phosphorus,' or the morning star: for part of the year it is seen in the morning. It is about as large as the earth and sixty-seven millions of miles from the sun."

"When does the earth come in, papa?" said Harry.

"Next to Venus, my boy," replied his father, "and then comes Mars, which is only half the size of the earth, and yet is one hundred and forty-one millions of miles from the sun, and takes two of our years to go around it; so if you were born on Mars, you would only be six years old, instead of twelve of ours. You can tell Mars from the other stars by its shining with such a red light. About two years ago an astronomer in Washington, Prof. Hall, was looking at Mars with his telescope, and he found it had a little bit of a moon, only about fifteen or twenty miles in diameter, and pretty soon he discovered another a little larger, so that Mars has the two smallest moons ever known."

"Have the other planets any moons, papa?" said Harry.

"Yes; Jupiter, the next planet, has four. Two of them were discovered by Galileo, who lived a long time ago. No one would believe he had seen any moons, and one old astronomer wouldn't look into a telescope for fear he should see them and be convinced. He died not long after, and Galileo, who was as sharp with his tongue as with his eyes, said: 'I hope he saw them on his way to heaven.' Jupiter is much greater than all the rest of the planets put together, and is thirteen hundred times as large as our earth. It would take a rod 85,000 miles long to run through it from opposite sides. I can show you with the telescope great belts across it, which are supposed to be made of clouds."

"What comes after Jupiter?" said Harry.

"Saturn," said his father, "which, though only one-third as big as Jupiter, is three times as large as the other six planets put together. It has eight moons and two great rings around it. So, if you could make a flying trip to Saturn some fine night, you would have a magnificent sight, when you arrived, of the sky lit up by these eight moons—some full, some new—and the two glorious golden rings reaching from one side to the other, and all the the rest of the stars beside."

"Oh! I'd like to go there!" said Harry. "Can't Mr. Edison make a flying machine, papa,—he can do everything?"

"Even if he could," said Mr. Newman, "you would have to be several hundred years old before you could reach Saturn, and, besides, you could not live outside our atmosphere. Beyond Saturn comes first Uranus, with four moons, and then, away beyond that, Neptune, which was discovered by two men about the same time—an Englishman and a Frenchman.

"But we are now nearly home, so I shall only have time to tell you about a telescope that was so big a whole family sat inside it. It was built by Sir Wm. Herschel, and after a good many years, when it was no longer used, he dismounted it, and, with a very funny family celebration, closed up the tube. On New Year's eve the whole family—father and mother and all the little children—climbed into the tube and sang this song, which I learned by heart several years ago:

THE OLD TELESCOPE.

"In the old telescope's tube we sit,
And the shades of the past around us flit;
His requiem sing we with shout and din,
While the Old Year goes out and the New comes in.
Chorus—Merrily, merrily, let us all sing,
And make the old telescope rattle and ring.

Full fifty years did he laugh at the storm,
And the blast could not shake his majestic form;
Now prone he lies where he once stood high
And searched the deep heaven with his broad bright eye.

There are wonders no living sight has seen,
Which within this hollow have pictured been;
Which mortal record can never recall,
And are known to Him only who makes them all.

Here watched our father the wintry night,
And his gaze has been fed with preadamite light;
His labors were lightened by sisterly love,
And united they strained their vision above.

He has stretched him quietly down at length,
To bask in the starlight his giant strength;
And Time shall here a tough morsel find
For his steel-devouring teeth to grind.

He will grind it at last, as grind it he must,
And its brass and its iron shall be clay and rust;
But scathless ages shall roll away
And nurture its frame and its form's decay.
Chorus—Merrily, merrily, let us all sing,
And make the old telescope rattle and ring."

As Mr. Newman finished, and they entered their gate, Harry ran to his mother, who was waiting for them on the piazza, and exclaimed: "Oh, mamma! I have had such a nice time, and when I grow up I mean to be an astronomer and have a telescope myself."

Since then his papa and he have had many good talks about the stars, and Harry never wearies of hearing about them.—*D. W. L. in New York Observer.*

KILLED BY A DEAD SNAKE.

I will tell you a very curious and melancholy incident that happened on one occasion in a church where I was conducting the service. The windows and doors were of course all wide open, and through one of these open doors a cobra glided into the church. I did not notice it myself, but several of the congregation did, and were not unreasonably much alarmed. The beadle, a native, was fortunately on the alert, and he managed to procure a tulwar, with which he cut off the creature's head before it had time to do any mischief. Tranquility was restored, and the service proceeded to its close, when many of the congregation went to look at the dead snake as it lay headless on the ground. Among them was a man, who, in his curiosity to examine the reptile, put his foot on the head and rolled it toward him; when he instantly uttered a loud exclamation and drew his foot away. By some means or other he had contrived to set in action the muscular apparatus attached to poison-fangs, which had darted violently forward and struck him on the foot. All remedies were useless; in half an hour the poor fellow was a corpse; proving, with a vengeance, the awful violence of the cobra di capello!—*Chambers' Journal.*

HELMETS AND VIOLETS.

I sat one radiant morning
  Within a favorite nook—
Unmindful of its glory,
  And buried in a book.

I read, with eyes that kindled,
  About the old Crusades,
Till I heard the clashing armor,
  And saw the quivering blades.

I followed in their journeys
  The heroes of the past,
To see them proudly enter
  Within the walls at last.

As with sound of martial music
  My inmost soul was stirred,
When through the open casement
  My Effie's voice I heard.

Then a sound of stealing footsteps,
  And playful fingers shook
A shower of early violets
  Upon the open book.

Among the glittering helmets
  I felt their sweetness fall;
Then vanished in a moment
  Crusaders, knights and all!

—*St. Nicholas for September.*

THE HOSPITALITY OF THE ARABS.

The Arabs, who lead a free, wild life in the mountain fastnesses and forests of Arabia, like their ancestors, in the time of Moses, dwell in tents, and lead their flocks to the same springs and pastures.

They are professional, or systematic, robbers, and fierce and relentless in their quarrels with hostile tribes; but they have a very beautiful custom, which is a strange contradiction to their warlike lives, of kindling fires here and there at nightfall for the benefit of travellers who might otherwise lose their way and perish from exposure. These fires are replenished and kept bright until the morning.

The word of an Arab once pledged is as unchangeable as the everlasting hills, and whoever seeks his protection, or confides in his honor, is safe, if a strong arm, a powerful weapon, and a swift steed can make him so.

The Arabs vie with each other in the magnificence of their hospitality, and the one who excels is crowned with wreaths, as though he had led an army to battle and won the victory.—*Pres. Journal.*

A NOBLE HABIT.

There are persons who you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they "stretch" things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high colored adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate this habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never stretch a story or a fact to make it seem bigger or funnier. Do this and people will learn to trust you and respect you. This will be better than having a name for telling wonderful stories or making foolishly or falsely "funny remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass. One has well said: "Never deceive for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend."

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.—*S. S. Advocate.*

SIX MILES TO SCHOOL.

One of Dickens' characters, Mark Tapley, was noted for being jolly under difficulties. How many school-boys would imitate the remarkable Mark and be jolly, if they had to walk six miles to school and back every day? Yet Sir Titus Salt, the founder of the model manufacturing town, Saltaire, used to do it when a boy of nine years.

The village in which this young Salt lived could boast of no better educator than a woman, who kept a dame school. As the parents of a number of boys wished to give them a classical and commercial education, they sent their sons to a school six miles distant, kept by a clergyman.

The boys started early in the morning, carrying their dinners with them, Titus' being an oatmeal cake and a kettle of milk. In winter he had often to go in the dark mornings and milk the cow himself for his daily supply.

But the lads never thought of complaining of the length of the journey. It was a bracing "constitutional," and they made the road ring with their cheery voices. They would rendezvous at an appointed time and a certain spot. Those who were in time wrote their names on a piece of slate. This was put in a well-known hole in a wall that the late-comers might see who had been punctual and gone on their way.

So far from doing them any harm, this daily journey strengthened the boys' constitutions and developed their bodies. When Titus became a man he had a working power which enabled him to do a large amount of labor with slight fatigue.—*Exchange.*

Pleasantries.

"Isn't that your friend, Mme. S., who is dancing there?" "Yes." "That's a frightfully ill-made dress she has on." "Yes; but if it wasn't it wouldn't fit her."

At the Yorktown celebration a "blarsted Hinglishman," after surveying the situation and surroundings, said:—"I can well understand now why Lord Cornwallis surrendered Yorktown. If I owned such a place I would give it up myself."

Two boys had a few hot words and a sudden fight on High street yesterday, and one ran away, leaving the other with a bloody nose and a mouth full of "bawl." "Seems to me," said a pedestrian who halted, "that you are big enough to lick that boy." "'Course I am," was the tearful reply. "Then why don't you run after him and do it?" "'Cause—'cause," gasped the lad, "I don't want to git very mad at him until his folkses' fall pears are all gone! After that I'll catch him and most break his neck!"

An Idyl of the Fourth.—The Springfield *Union* thus drops into poetic prose: The boy stood on the backyard fence, whence all but him had fled, the flames that lit his father's barn shone just above the shed. One bunch of crackers in his hand, two others in his hat, with piteous accents loud he cried, "I never thought of that!" A bunch of crackers to the tail of one small dog he'd tied; the dog in anguish sought the barn and amid the ruins died. The sparks flew wide and red and hot, they lit upon that brat; they fired the crackers in his hand and eke those in his hat. Then came a burst of rattling sound—the boy! Where was he gone! Ask the winds that far around strewed bits of meat and bone, and scraps of clothes, and balls and tops and nails and hooks and yarn, the relics of the dreadful boy that burned his father's barn.

Sunday-School Department.

SCRIPTURE LESSONS.

NOVEMBER 23, LESSON 47. 1879.

Sunday before Advent.—Genesis xxxii. 24-32.

THE WRESTLING OF JACOB.

24. And Jacob was left alone, and there wrestled a man with him until the breaking of the day.
25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
27. And he said unto him, What is thy name? And he said, Jacob.
28. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with man, and hast prevailed.
29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.
30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.
31. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
32. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

NOTES.—As Esau and Jacob were twin-born sons of Isaac and Rebekah, both were alike entitled to whatsoever honor and privilege attached to the birth-right, at first sight. Still Esau was held as the *first*-born, because he first saw the light, and was consequently next in honor to the father, and the link in that chain of characters, in whom the promise of the Messiah was to be fulfilled. No one would displace Esau from the line excepting himself. His brother Jacob was, accordingly held as the second-born and an inferior. Had the elder proved true to his calling, the Messiah would have been born of his loins, according to the established order. The fact, that Jacob held his brother "Esau's heel," in the birth moment, might, in that event, have implied no more than the "bruising of the Redeemer's heel," (Gen. iii. 15)—trial and persecution at the hand of his more cunning and designing brother; but surely not a *supplanting*. But Esau wantonly and profanely cast his honor away, as we have seen (Gen. xxv. 29-34). Jacob took it up and thus fairly stood in the line of promise. Let it be remembered, however, that Jacob could never have succeeded thus, had not Esau first *seceded*. Esau apostatized, or fell, as the writer to the Hebrews (chap. xii. 16, 17) tells us, and Jacob rose over him. Doubtless, this exchange of places was *foreseen* by God, but it was not *fore-ordered*. It is true, that the saying—"*And the elder shall serve the younger*," (Gen. xxv. 23) seems to imply such an ordering in advance. But it reads just as correctly "the elder *will* serve the younger," and so may mean merely to declare what would come to pass.

Accordingly, when the paternal blessing was to be conferred which was the *confirmation* of the birth-right honor—Jacob was undoubtedly the one to receive it. As Esau would have been the proper heir, had he maintained his integrity—even though Jacob had been a better man—so Jacob now became the rightful recipient, regardless of the dishonorable acts with which the transaction was encumbered (chap. xxvii.). In reference to the pious household fraud itself, let it be said, that the entire family acted a *criminal* part. Isaac was willing to confer the benediction on Esau by virtue of a singular partiality, though he well knew that he had forfeited all claims to it; Esau acted a dishonest part, in begging with tears for an honor he had cast far from himself for a trifle; Rebekah and Jacob discerning aright where the blessing *should fall*, stained their souls by deception to such a degree as to render the solemn act itself invalid in the sight of God and man.

And what is to be especially noted is the fact, that Jehovah never seems to have recognized any part of it. Isaac involved himself in great perplexity; Rebekah sends Jacob away, 600 miles, and never saw him again; Jacob is an exile in consequence; and Esau carries in himself the heart of Cain

Not one in the household understood the *spiritual element* of the birth-right honor or of the paternal blessing. For them it was but a temporal benefit, embracing a rulership over the family and a certain honorable distinction. Not until Jacob's contest with the angel, had he even learned to properly discern the mystery of the benediction. He emerged out of that struggle, as out of a great school-discipline, having obtained thereby a new spirit and sense, as well as a new name. Not a shrewd, scheming supplanter, or tripper of his thoughtless brother, is he thereafter; but an honorable, fairly-striving and successful *Prince of God*.

Let us now witness this remarkable contest by drawing nigh.

VERSE 24. *And Jacob was left alone.* How came he to be thus by himself we learn from vers. 22, 23. *And there wrestled a man with him.* This strange Being was Jesus Christ, who assumed the form of a man for the time being. He is styled an Angel (Hosea xii. 4), because He was the Messenger of the Covenant, who appeared again and again to the Patriarchs. The wrestling was an earnest spiritual contest, lasting all the night through, drawing tears and supplication from Jacob. Not by a cunning, or out-witting of his wayward brother, was he to attain to the honor of the spiritual birth-right and the paternal blessing; but by an earnest heart-struggle and well-earned victory.

VERSE 25. *And when He saw that He prevailed not against him.* In a spirit of wonderful condescension and amiable accommodation, as it were, the Angel suffered Himself to be equally matched. So God even yet permits Himself to be contended with in prayer. Consider the Parable of the Unjust Judge—Luke xviii. 1-8. *He touched the hollow of Jacob's thigh.* Some pain and weakness affected him in the groin, probably, causing a disabling like unto a luxation or dislocating of the thigh.

VERSE 28. *Let me go.* To test his earnestness still further, He would now break away, well knowing that Jacob would beg the more sincerely for an endorsement of the birth-right and paternal blessing. What he had obtained from Esau and Isaac, he would have ratified by God. He seems by this time to see how hollow the mere nominal exaltation was, which he had acquired so mechanically, and is determined to realize the spiritual boon, of which the household birth-right and his father's blessing had been but a type. Hence his pathetic cry: "*I will not let Thee go, except Thou bless me!*" This *heavenly benediction* it was, that he now craved, in comparison with which, his former honors were as nothing at all, in his eye.

VERSE 27. *What is thy name?* The Angel asks him this question, to remind him of the significance of his name—*a supplanter;* and to recall likewise the outrageous manner by which he and his mother had hoped to make its meaning good. He accordingly answers—*Jacob!* It was an honorable name originally; but he had shamefully disgraced it. It is remarkable that the term *Jacobin*, in our day, stands for one who secretly and unlawfully endeavors to upset law and order.

VERSE 28. *No more Jacob, but Israel.* "Israel" means—*A Prince with God.* After Esau had displaced himself, Jacob was to stand in his room; but it was not God's will, that he should come to the succession by such foul means, as had been planned by himself and mother. God would have opened an honorable way by which to reach it, had they not taken the matter into their own hands. Hence God ignores their whole conduct by unmanning him entirely, and by casting his very name aside. But as Jacob had now by a fair and desperate struggle attained to his destined position, and by means honorable before God and men, the Angel starts his history anew by baptizing him with a royal title, as it were—a *Prince with God.* Now only had he proven himself a noble successor of his worthy grandsire, Abraham, and, like him, was renamed (Gen. xvii. 5). And because he had thus placed himself in right relation to God, *supplanted* or *prevailed* indeed, and aright, *therefore* should he also have *power over men.* Everything comes right now, with Esau, as well as his future history, because he was made right with God.

VERSE 29. *Tell me, I pray Thee, Thy Name.* Doubtless Jacob had learned during his childhood already the signification of his name—that it was prophetic of his life and experience. He is not at once willing to surrender it. He is concerned to know the character of this Being, therefore, who assumes such an authority as to change it. The answer he received was—*Wherefore this?—Thou ask My Name?* "Dost thou not know it already?" Light flashes upon his soul, and he knows intuitively that He is the Lord (ver. 30). *And He blessed him there.* Now the honor of the birth-right and Israel's paternal blessing were ratified unto him. The type found its full realization.

VERSE 30. *Peniel.* This Hebrew term means the "Face of God." *And my life is preserved.* It was a tradition that no one could see God and live. In the Gospel of St. John (chap. i. 18) we read: "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him." From all this we may see that the Angel was Jesus.

VERSE 31. *The sun rose upon him.* This was symbolical of the favor of God and Heaven, which now dawned upon his history. "The Sun of righteousness arose with healing in His wings" (Mal. iv. 2). *And he halted upon his thigh.* This may mean that he could now again rest firmly on his hip, the pain and weakness having passed away; or, that a lameness succeeded to remind him of his helplessness, apart from God.

VERSE 32. *Therefore the children of Israel eat not the sinew * * unto this day.* The Jews pretended to know what part of the thigh this sinew is. And as a memorial of the contest, which their great ancestor passed through, they abstain from eating this part of a slaughtered animal.

WHAT IT IS TO BELIEVE ON CHRIST.

1st. It includes the belief that He is what He claimed to be, viz., the Son of God, or God manifest in the flesh; the Messiah; the Prophet, Priest and King of His people, and therefore the Redeemer of men. This involves the recognition or the conviction and acknowledgment of the truth of all His doctrines. This faith, to be genuine, must not rest merely on external evidence, but on the revealing and testifying influence of the Holy Spirit.

2d. It includes reliance on Christ in His propitiation, on His saving, sanctifying, and protecting power.

3d. It includes, not exactly in its nature as faith, but as its inseparable adjunct and necessary effects, adoring love for His person, zeal for His glory, devotion to His service, and submission to His will. As we cannot separate in fact, or even in consciousness, the apprehension of beauty from delight in it, so we cannot separate from faith in Christ, love, zeal, devotion and submission. The want of all these is unbelief.—*Dr. Chas. Hodge.*

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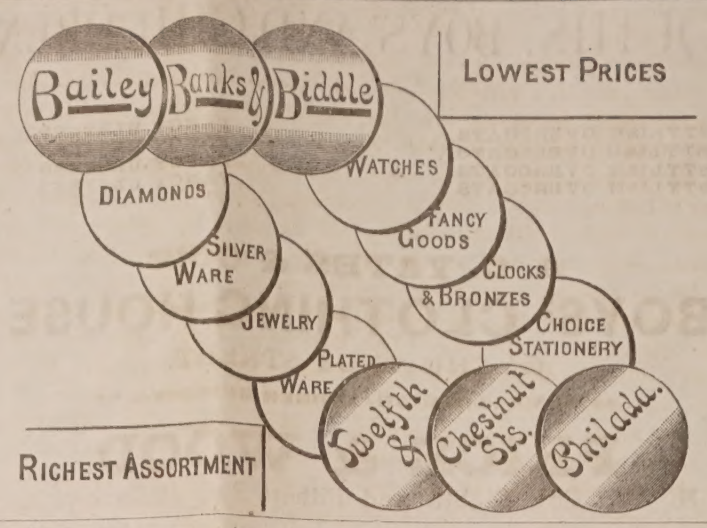

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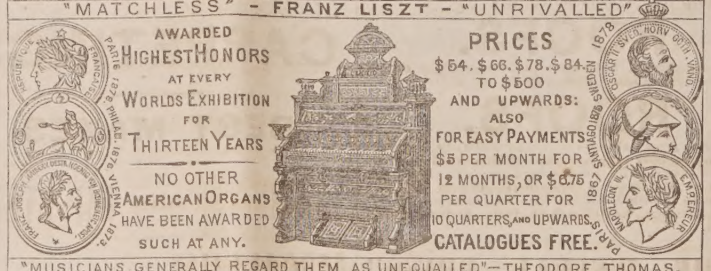
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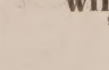
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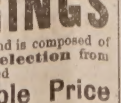

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General News.

HOME.

The value of church property of all kinds in New York State is estimated at $117,610,000

The Talmadge trial before the Synod of Long Island has been deferred until next month.

Prof. James Aitken Meigs, the well kno n physician, died in this city on the 9th inst., aged fifty years.

The General Conference of the Universalist Church in America, has been held in Minneapolis. The Hon. Israel Washburn, of Maine, was elected President, and G L. Demarest, of New Hampshire, Secretary. The Board of Trustees reported an increase the past year of 11 parishes, 7 churches, and 9 Sunday-schools, and a gain of 7 per cent in communicants. There had been considerable money raised to pay off church debts, and the Board had received $21,866.

"Ship Lady Octavia, from Delaware Breakwater for New York, collided with the steamer Champion, from New York for Charleston, striking the steamer amidships and sinking her in five minutes. It is rumored that thirty-two lives have been lost. The collision occurred thirty five miles off the Capes at four o'clock Saturday morning. The ship was badly damaged, and is being towed to Philadelphia by the tug Pioneer." The whaling schooner Petrel has been wrecked, and fifteen lives lost.

WASHINGTON, November 3.—The following proclamation for Thanksgiving Day was issued by the President to day:

A PROCLAMATION.

At no recurrence of the season which the devout habit of a religious people has made the occasion for giving thanks to Almighty God and humbly invoking His continued favor has the material prosperity enjoyed by our whole country been more conspicuous, more manifold or more universal During the past year, also, unbroken peace with all foreign nations, the general prevalence of domestic tranquility, the supremacy and security of the great institutions of civil and religious freedom have gladdened the hearts of our people and confirmed their attachment to their government which the wisdom and courage of our ancestors so fitly framed and the wisdom and courage of their descendants so firmly maintained, to be the habitation of liberty and justice to successive generations. Now, therefore I, Rutherford B. Hayes, President of the United States do appoint Thursday, the 27th day of November, instant, as a day of national thanksgiving and prayer, and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for His mercies and to devoutly beseech their continuance. In witness whereof I have hereunto set my hand and caused the seal of the United States to be fixed.

Done at the city of Washington, the 3d day of November in the year of our Lord one thousand eight hundred and seventy-nine, and of the independence of the United States the one hundred and fourth.

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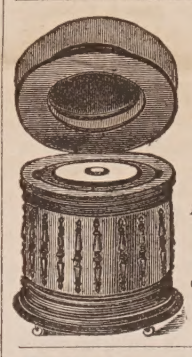
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